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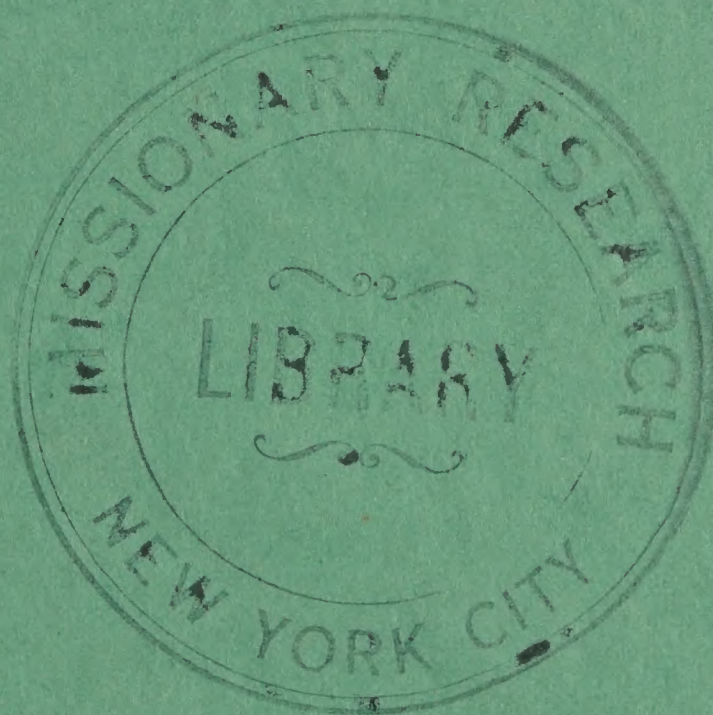
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A Call for Colleagues

*from Leaders
in the*

Younger Christian Churches



STUDENT VOLUNTEER MOVEMENT

419 FOURTH AVENUE
NEW YORK, N.Y.

A Call for Colleagues

from Leaders in the

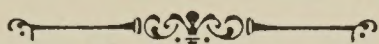
Younger Christian Churches

Letters from thirty-six representative Christian Nationals in Africa, China, India, Japan, Latin America, the Near East, and the Philippine Islands on questions having to do with the program of the national churches, their need for new missionaries from the West, types of service open to missionaries, and the training, personal qualifications, and attitudes most esteemed by those among whom missionaries work, together with a digest of the letters by Milton T. Stauffer, Chairman of the Administrative Committee of the Student Volunteer Movement.

Student Volunteer Movement for Foreign Missions
of the United States and Canada

The Student Volunteer Movement is characterized by two words—Student and Missionary. In spirit and administration, it is definitely student; in purpose and program, it is distinctively missionary. Its activities center in colleges and universities throughout the United States and Canada where it interprets Christian missions and enlists students for missionary service abroad. It is interdenominational and relates well-qualified candidates to the various sending agencies.

CONTENTS

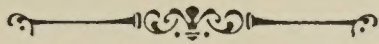


	<i>Page</i>
1. Foreword	5
2. The Call from Leaders in the Younger Christian Churches. A Summary of Statements from representative Christian Nationals, by Milton T. Stauffer	7
3. The Letters:	
Africa	19
D. D. T. Jabavu.	
China	20
Mrs. C. C. Chen, C. Y. Cheng, Donald Fay, W. H. Gow, C. L. Hsia, Z. T. Kaung, T. L. Li, Herman C. E. Liu, Y. Y. Tsu, Francis C. M. Wei, Y. K. Woo, T. C. Wu, Y. C. Wu.	
India (including Burma and Ceylon)	32
S. K. Chatterji, Pandipeddi Chenchiah, J. B. Chitambar, J. S. de Silva, S. C. L. Nasir, Manilal C. Parekh, K. T. Paul, P. O. Philip, A. Ralla Ram, E. A. Shah, Thra San Ba.	
Japan	49
Akira Ebisawa, Michio Kozaki, Mrs. Ochimi Kubushiro, K. Nakahara, Sadajiro Yanagihara.	
Latin America	55
Erasmus Braga, H. T. Marroquin.	
Near East	57
Fareedah El Akle, M. S. Dewairi, Habib Subhyeh.	
Philippine Islands	62
Proculo A. Rodriguez.	
4. Additional Statements from Conference Reports Books, and Magazines	63
5. The Original Letter of Inquiry	67



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FOREWORD



THE letters from thirty-six Christian Nationals published in this volume came in response to a letter sent out by Mr. Milton Stauffer in December, 1928, to some fifty men and women. Mr. Stauffer wrote, in the name of the Committee on Missionary Preparation of the Foreign Missions Conference of North America, in an effort to get information concerning the national churches, their need and desire for missionaries from the West, the service which missionaries can best render, and the qualifications most needed for effective work today. The representatives of the younger churches at the Jerusalem meeting of the International Missionary Council made up the original list of correspondents, but later the names of a few others, who in the judgment of the Committee were also representative of the various areas from which information was sought, were added.

The thirty-six letters which have come in reply represent eleven different countries. So important are the questions they deal with and so significant are the answers given that the Committee feels under obligation to make them available to the Church at large. Mr. Stauffer prepared a summary of their spirit and content for the Foreign Missions Conference, January, 1930, and it is felt wise to use this statement, somewhat revised and expanded, as an introduction. It is hoped, however, that those interested will not be content merely with the summary but will take time for a careful reading of the letters themselves. Many esteem them highly for the light they throw on the whole missionary situation as well as for their frank and well-considered answers to the inquiry.

Thinking that these letters would be of vital interest to students, the Committee of Reference and Counsel turned them over to the Student Volunteer Movement for publication with the hope that they will be circulated widely among colleges and universities as well as among mission boards and churches.

Certain important conference reports and quotations from recent books and magazines bearing on the general question of the need for missionaries are printed as supplemental material. It has been deemed wise also to print in full the original letter of inquiry.

New York City,
February, 1930.

JESSE R. WILSON.

The Call From Leaders in the Younger Churches

BY MILTON T. STAUFFER.

During 1929 letters were sent to some fifty of the best known and most representative Christian leaders, both men and women, in non-Christian countries, asking them for their personal opinion on the following questions:

- I. *Have the Christian churches of your land well thought-out programs of their own for evangelizing and Christianizing the whole country?*
- II. *In the light of these programs, what is your honest conviction concerning the need for new missionaries from the West and where would you use them?*
- III. *What special types of missionary service, and therefore what special qualifications in new missionaries, are most needed?*

The inquiry was sent out in the name of the Committee on Missionary Preparation of the Foreign Missions Conference of North America. Many of the Christian Nationals receiving it were delegates at the Jerusalem meeting of the International Missionary Council in 1928. They were told that "we would like to give publicity to whatever you say over your own signature," circulating the replies particularly among the young people of our churches and colleges. "We would ask," continued the letter, "that you be sincere and frank in your answers; that you understand, as we do, that you are *speaking only for yourself*; that you keep in mind the younger people in our Western churches who are increasingly sensitive over offering themselves for missionary service unless they know they are wanted by the Nationals concerned and are told definitely in advance what qualifications you prize most and what counsel you have to offer with respect to their preparation. . . . Imagine yourself writing to a small group of young Americans who have just read the Jerusalem statement on the Christian Message and who feel within them the flame of desire to realize in their own lives the motives and ends therein set forth."

While we did not expect these replies from informed and responsible Christian Nationals would take the place of official resolutions of native church bodies, either denominational or interdenominational, we did, nevertheless, sincerely believe they would be truly prophetic of such official pronouncements as may come later on, and might even prove to be more valuable because more direct, personal and specific in their general tone.

Thirty-six replies have been received to date. Of these more than two-thirds are from Christian Nationals who were present at the Jerusalem Council Meeting. Professor Davidson Don Tengo Jabavu, of South Africa; Dr. C. Y. Cheng and Dr. Francis C. Wei, of China; K. T. Paul

and P. O. Philip, of India; Professor Erasmo Braga, of Brazil; and Mr. M. S. Dewairy, of Egypt, are names that will suggest how much weight should be given to these carefully written statements. Among those not at Jerusalem from whom letters have come, one might mention such representative men as that prominent independent Christian, Manilal Parekh, Dr. Herman Liu, President of Shanghai College, and Mr. Akira Ebisawa, Executive Secretary of the National Christian Council of Japan. Approximately a fourth of the correspondents are leading educators in their respective lands; over half are giving their full time to indigenous church movements; of the remainder some are young laymen, others are leaders in their respective student movements, and still others are active in special fields of Christian service such as literature, medical, or social welfare work. Eleven different countries, embracing all the major mission fields of the world, are represented in the thirty-six replies.

Manifestly it is impossible to give a full and exact summary of these letters in any general statement. The risk of misrepresentation is too great. There can be no short cut for finding the real thought and spirit of these correspondents. Quotations, however carefully selected, do not tell the whole story. In almost every letter, for example, what is written with respect to the need of new missionaries is later conditioned by what is written on the qualifications and probable use of those who in the future may go out from the West. Therefore we owe it to ourselves and to those who have written these letters to read them in full. It is for this reason that they are included in their entirety in this volume. This fact ought to disarm any suspicion that we are trying by quotations or summary statements to create an impression other than that which a full reading of the letters themselves makes.

While, therefore, the difficulties in the way of making a satisfactory digest of the letters are quite manifest, an attempt to give a general impression of their spirit and content may, by way of introduction, prove helpful. If it should only stimulate interest to the point of securing for the letters themselves a thoughtful and full reading, it would, we believe, serve an altogether worthwhile purpose.

For convenience, let us consider the material under headings suggested by the three original questions:

I. Have the Christian churches of your land well thought-out programs of their own for evangelizing and Christianizing the whole country?

Most of the replies state very clearly that until recent years no such comprehensive programs have been in existence. Various missions have had definite objectives covering recognized areas of responsibility and these have usually been shared with native Christian workers. Home missionary organizations, as in India and China, have also mapped out comprehensive programs extending over periods of from ten to twenty years. But as far as native church organizations, denominational or interdenominational, are concerned, the majority of replies suggest that definite worthwhile programs "embracing whole communities as well as individuals" are only now beginning to take form. Fully a fourth of the correspondents lay claim to programs "in the making." "As Nationals we are beginning to see immediate tasks," writes one. Another refers to "items which

show that we are beginning to envision our task." The Kingdom of God Movement in Japan and the Five Year Evangelistic Movement in China are heralded by men like Dr. C. Y. Cheng of China and Dr. Ebisawa of Japan as nation-wide programs, indigenous in origin, leadership and character. With increasing church consciousness there has come a growing sense of responsibility for plans of evangelism which shall be nation-wide in extent.

In India, according to K. T. Paul, the churches are in the process of working out programs of service. "Hitherto the balance of attention naturally went to problems of self-support and self-direction. While service has necessarily been there all the time, it is only now beginning to receive that degree of attention it should have." So while in China and Japan the program centers in evangelism, not ignoring the social implications, in India the Church, consisting largely of under-privileged caste people, has its aim set more on economic and social advancement. In areas where the churches are still weak, they wait on the missions for their program, as in Burma and Syria; or they are content to begin with partial and inadequate plans as in Brazil. In most major mission fields the Christian Nationals seem to have accepted the view that the chief responsibility for the evangelization of their people rests upon the native churches working in cooperation with the older churches of the West.

II. In the light of these programs, what is your honest conviction concerning the need for new missionaries from the West and where would you use them?

The answers to this second question are impressive for three reasons:

First—The sincerity of the correspondents. One is convinced that these Nationals are not writing for effect or writing one thing to this Committee and within the circle of their best friends and compatriots saying something else.

Second—The comparative unanimity of opinion. Two correspondents, one from India and the other from Japan, specifically state that the number of new missionaries from the West regardless of type should gradually decrease. Two others, one a Chinese and the other a South African, feel that the sending of *general* or *evangelistic* missionaries is no longer necessary. With these exceptions, however, there is, we believe, a clear and unanimous call from the remaining thirty-two correspondents for an uninterrupted flow of new missionaries. We ought to pause here until this burns itself into our consciousness. God is appealing to us of the West through these letters. Our vague misgivings that missionaries are no longer needed or wanted are evidently not well founded. In the face of this practically unanimous call, are we going to allow the false notion to spread that the day of the missionary is about over? Shall we continue to cut our budgets and reduce our working force?

The following words are not those of a missionary or a Board Secretary but the words of a young Indian Christian, Augustine Ralla Ram, General Secretary of the Student Christian Association of India, Burma, and Ceylon, written less than ten months ago in Allahabad and addressed primarily to the Christian youth of the West:

"It is my sincere conviction that missionaries are wanted and more than wanted in India today. When I consider so many parts of my country

in which the Gospel of Jesus Christ has not yet been preached at all, when I know of backward classes and hill and jungle tribes who are yet living in total darkness and when I find that literally multitudes have been brought into the Church who are spiritual babes in Christ—so many of them illiterate and very much needy in several other respects,—when I consider that the work of healing of body and the education of our young people is a programme that the Church cannot possibly take up at the present time, when I realize that no country in the world can ever be self-sufficient in itself, and that it needs the spiritual experience of those living outside, and over and above all, when I face the command of our Lord Jesus Christ given to the Church throughout the world, ‘Go into all the world and preach the Gospel,’ and realize that it is my country that needs the Gospel of Jesus Christ more than anything else, I naturally hold firm to the conviction that missionaries are wanted in India and that many more should come than those who are already here. I would plead with the Church in America to do its very best to share with India the light and knowledge that has come to it through the Gospel of Jesus Christ.”

Third—The note of positive and urgent appeal. Referring to the vast hinterland of South America and the need for the helpful influence of a positively Christian impact now rather than ten years hence, Professor Braga of Brazil writes:

“These regions, now inhabited by a rural population of a simple and almost primitive type, in a few years will be invaded by unscrupulous traders and industrialists who do not have here the counteracting influence of spiritual forces such as you had in the United States when the opening of the west presented problems similar to those we have now in Brazil. It follows, then, that we need missionaries, in large numbers, with the specific preparation for evangelism.”

In fourteen of the letters the authors clearly ask for a continuous stream of missionaries *of every sort*. The evangelistic missionary is still regarded as pivotal in this period of transition and construction in China and India. Dr. C. Y. Cheng, supported by the official findings of a series of recent regional conferences, writes:

“In view of our evangelistic program extending over the next five years, we of the younger churches in the East are sending out our Macedonian call to the older churches in the West, asking for more missionaries to come over and help us.” He feels as do men in similar positions of leadership in Japan and elsewhere that if these special evangelistic programs are to be a success, the entire Christian working force must participate and the missionary constitutes “an essential and integral part of this working force.”

Mr. Chatterji, of India, does not hesitate to say, “I am thoroughly convinced that the need for missionaries is as great now as ever before.” Even from Mexico where some might fear that legal regulations limiting missionary functions would justify the Nationals in acquiescing in a decrease in missionary candidates, Mr. Marroquin writes, “In spite of this we still need and want and can have *Christian* foreign missionaries working in our midst. They can do personal evangelistic work, educational work (except in primary grades), social work, industrial work, medical work, etc. Surely these are doors which are wide open for the presentation of the Christian message.” Mr. Kozaki of Japan (another country where some would have us believe the number of missionaries should be immediately reduced) supports his appeal for new missionaries “for a long time to come” by stating that there are fifty times more Buddhist priests in Japan today than there are Christian workers, Japanese and foreign combined.

As to the number of new missionaries, the conviction wherever expressed seems to be in line with the findings of a recent Conference in China (January 5-7, 1929) asking the Boards to "continue to maintain such missionary forces as are desired by the Chinese Church," while at the same time guarding against giving "too large a proportion of available funds to the maintenance of missionaries as compared with the amount provided for Chinese work." On this same point, Mr. Chenchiah (who is one of those predicting the need for fewer missionaries in the future) states very explicitly that "the home boards should agree that it is for the Indian Church to determine the number and the type of missionaries it requires, as also to control their disposal in the field after their arrival."

One is also impressed as he reads these letters by occasional sentences such as this one: "We shall need them (missionaries) *always*." The principle of unending interchange of Christian personalities between different lands and races has received wide acceptance. K. T. Paul in support of this need for a continuous interchange refers to the Ancient Syrian Church of Travancore and the enrichment received from living missionaries after sixteen or seventeen centuries of Christian life and experience.

The call for a continuance of missionary help as expressed in these letters is strongly supported by recent findings and resolutions of official representative bodies on almost every field. One hundred and twenty delegates at the meeting of the National Christian Council of India in 1929 declared:

"It would be disastrous to the Indian Church if the idea should get abroad that devolution means that there will be no further need for missionaries from the older churches. There are vast areas of India yet unevangelized, and it must be long before the Indian Church can supply the workers needed for this task. The younger churches will still ask the older churches to send missionaries for unoccupied areas. They may also ask for their own area workers trained for higher education and for such special forms of service in village and town as fostering elementary education, training ministers and teachers, for medical work and not least for work among women; and there are still many opportunities for missionaries, both men and women, to render spiritual help in the church apart from the specialized tasks enumerated above."

The National Christian Council of China, meeting in October, 1928, dealing with the same question, declared:

"In spite of the fact that, in some cases, missionaries have withdrawn owing to necessary readjustments, the Council is deeply convinced that, for a long time to come, there will be such a need, and that the help of missionaries will be required, in one part of China or another, for practically every type of work. While administrative responsibilities will be increasingly carried by Chinese, even here there will still be some service to be rendered by missionaries, and there is an ever enlarging need for specially trained men and women of deep consecration as the church seeks to enter into new and wider fields of service."

Among the reasons given in support of the call from these Christian Nationals for an undiminished flow of new missionaries of the highest quality are the following: "The substitution of Chinese for missionaries does not mean fewer missionaries." The "youthfulness of the churches" and their "limited strength" are such as to make the tasks before them almost overwhelming. "The fundamental need of spiritual nourishment and leadership training cannot be met by Chinese Christian workers alone." "The hearts of the people in the country are wide open to receive the mes-

sage of the Christian Church and they are eager for someone to help them solve their problems." "Home missionary movements have been promoted everywhere, but owing to the shortage of funds and leaders, missionaries are expected to take over their work." "The presentation of the Christian message in the form of literature is thought to be exceedingly important just at this time and during the immediate future." "Newspapers, magazines, books of every description offer the desired means. Here missionaries are needed to work with the Chinese in planning, and translating in book, tract and newspaper form. Such men in the near future can render a great service." The following statement from Mr. de Silva, of Ceylon, might be said of many other mission lands:

"There is a special need for literary missionaries, men who are keen and have an aptitude for the production and dissemination of Christian literature. Literacy is growing apace in the island, and a ceaseless stream of non-Christian literature, some of it definitely hostile to Christianity and much of it other than uplifting and ennobling, gets into the hands of the reading public. The Christian Council in Ceylon and the Christian Literature Society (Ceylon Branch) are doing what they can, but more helpers and funds are needed in order to make the printed page the effective auxiliary to the Christian propaganda that it ought to be."

Dr. Chitambar, of the Lucknow Christian College, writes:

"It is sheer folly to say that missionaries are not needed in India. We need them now and shall need them for many years to come. The Christian forces in India are yet numerically far from adequate and at a time of national crisis we need as many friends as possible to help us with their counsel and guidance in safely arriving at our goal. Thousands of villages and even cities are still unevangelized and our compatriots have not yet heard even the name of Christ and the gospel of salvation."

A similar statement and strikingly significant is this from an Indian Christian, "Missionaries are needed to help the Nationals to establish a self-directing and self-developing indigenous Church in our country," or this, from the Executive Secretary of the National Christian Council of Japan:

"There seem to be some among Westerners who think the Nationals will not favor receiving any missionaries. Such a conception arises it seems from the false impression given by a small minority of people with very narrow nationalistic ideas. . . . The leadership of the Christian movement has inevitably and appropriately passed from the missions to the autonomous churches, and the chief responsibility for the evangelization of this nation now rests upon these churches. At the same time it is abundantly clear to us that there still remain large and important areas in this field where the missions may find scope for their best efforts, as for example, in pioneer evangelism in unoccupied fields and among comparatively unreached classes; in Christian educational institutions, theological seminaries, schools and colleges for the youth of both sexes, kindergartens, etc., and in special service, the production of Christian literature, work among students, survey and research work, etc."

In Japan new missionaries are needed for social work in cities, in Christian schools, in rural work, in welfare work such as day nurseries, dispensaries, reading rooms, the organization of financial guilds and cooperative trade societies. Mr. Rodriguez, of the Philippines, calls specifically for specialists in rural work, for more medical men in rural areas, for teachers in training schools for workers, and for missionaries to meet the needs of intellectuals who are drifting away from Catholic ceremonialism. A number of correspondents call for new missionaries to do experimental work along various lines, particularly in the field of religious and voca-

tional education. "The whole of India is crying out for education—even in the most backward villages," writes Mr. Chatterji; and further, "I am of the opinion that India needs more missionaries in educational work than in any other sphere of service." Professor Braga of Brazil bases his call for continued missionary reinforcements on the following urgent needs: (1) "A few capable men to form a general staff, able to work out with the church leaders plans for the complete occupation of our territory." (2) A crying need for case workers, Bible teachers, religious education directors, visiting nurses. (3) Occupation of important gaps between fields now occupied. (4) Pioneer work in the vast hinterland "where the great decisive battles for the evangelization of South America must be fought and won."

Eight letters call specific attention to the need of missionaries for pioneer effort in neglected areas. These letters come from native leaders in Japan, Latin America, China and India. Thra San Ba calls for missionaries to cooperate with Christian Burmans in evangelizing "areas between Burma and China." Mr. Rodriguez of the Philippines writes, "We need missionaries among Mohammedans in our land. They number over 300,000 souls, are all of the farming class, and so far have not been touched." Recent official resolutions contain words like these: "The younger churches still ask the older churches to send missionaries for unoccupied areas." (National Christian Council of India, 1929.) "The task of the evangelization of Japan is far beyond our power of accomplishment at present in view of the shortage of our forces. This shortage is emphasized by the duty that devolves upon us of taking the Gospel to great numbers of Koreans, Formosans and Manchurians who are without our border." (Board of Directors of Kumiai Church.) Miss El Akle of Syria writes with deep feeling of the urgent claims of the young women of her country on the help of our western churches, appealing in Christ's stead for women missionaries to befriend the Syrian women, to bring to them the Christian Gospel, and through boarding schools and industrial missions to offer them opportunities for economic independence.

K. T. Paul of India reminds us that pioneer efforts of missionaries may be related to other than unentered areas or unreached classes of people and that frequently the special gifts or interests of the missionary must of themselves lead to the particular field of pioneer service. His words are:

"Who would have thought that an Englishman would become an authority on Indian music; would organize its revival in the Indian Church year after year until all doubts and opposition have dissolved and its value has come to be appreciated more and more; and would aid the renaissance movements among non-Christians so effectively that his leadership is accepted for securing the establishment of a Faculty of Indian Music in more than one university? Who would have thought that even in this generation when our languages are studied very thoroughly by ourselves that the lead should come from an American for the creation of a 'Murray's Oxford' for the great language and literature of Tamil, an enterprise on which the University and government have already spent nearly a million rupees for less than half the work? Who would have thought that for putting the Tamil Bible in language worthy of its great genius and traditions, only a Dane could be acceptable to all the sharply and even bitterly differing parties, two of which parties have been brought up each in a different version for three and four generations, and the third party demanding a drastic departure from all artificial 'Christian vernacular' in favor of the idioms common to the whole people. These achievements by foreigners who are effective today are the result partly of personal capacity and partly of faithful and unostentatious work for many years in diverse lines of service;

teaching, preaching, training, even organizing cooperative credit societies! The day of the pioneer is not done for by any means in India!"

The Executive Committee of the Directors of the Kumiai Church in Japan justifies its call for continued aid on three grounds: (1) The vast unfinished task of evangelization; (2) The urgent need of a thoroughgoing Christianization of Japanese culture; (3) The need for continuing friendly relations between Japan and America.

P. O. Philip, one of the Secretaries of the National Christian Council of India, asks for highly specialized missionaries of the West to bring to India the benefit of their knowledge and experience in solving problems of unemployment, poor relief, housing reform, rapidly growing industrialism and in fostering strong and healthy public opinion, making for civic and national progress. Mr. Philip states the case thus:

"The absence in India of an overmastering conviction that it is the vocation of the Christian Church to Christianize society is in itself a challenge to the churches of the West who have now gathered a great deal of experience in this line of work, to send some of their best men and women as missionaries to India. The Indian Church needs a new orientation about this whole question and it can be achieved only by reinforcing the weak and scattered elements of the Indian Church making for social regeneration with the best persons that the Western churches can send. Such persons can be very profitably used in connection with definite schemes of social work that are now springing up in certain areas and are sure to come into existence in increasing numbers in future years."

K. T. Paul of India believes that missionaries are urgently needed in his country to work among students of non-Christian colleges. These institutions

"are pouring out a regular deluge of graduates, men and women, every year, but every year the percentage of those who have never been in a mission school or college is larger. Nor have they had religion of any sort throughout their education. The foreign missionary is also needed at this stage to consolidate, shepherd and train leadership for the masses from the depressed classes who are already in the church, leaving the process of extension to the church itself."

Perhaps we may best summarize the answers to this question regarding the need of a continuous stream of new missionaries by two quotations. First, from David Yui of China, in a personal interview with Frank Lenz as reported in the Christian Herald of June 6, 1928:

"Enemies of China and the Christian movement have sought to spread the impression that the Chinese Christians no longer feel the need of missionaries. This is a false idea. I think I represent not only the views of my Christian friends, but also of many non-Christian Chinese when I say that we shall be glad to receive back old missionaries to China and to welcome new missionaries who may come to help us. There may have to be some readjustment in relationships and in lines of work; but such necessary readjustment should not discourage either the return of old missionaries or the recruiting of new ones."

Second, from K. T. Paul's letter, dated July 16, 1929, as follows:

"Some would prefer that foreigners should work under the direction of the church organization. That is a different point and less important. The chief matter is that foreigners are desired: definitely, consciously, wishfully and deliberately. . . . Increasingly voices are heard which ask if it will not be best for the Church to express itself entirely unaided. Some of these voices arise from a feeling of nationalism, or better patriotism. Some of these arise from an earnest desire to see the Church get on its own feet decisively. There is much to be said for both these views and it is well that every foreign missionary while he realizes his undoubted value to the

Church should study to eliminate any disability which may arise because of the presence of a foreign leader. While this is so, the desire of the bulk of the Church, not only the masses but the leaders,' is clear. To them as to me (1) the advantages greatly outweigh the difficulties; (2) the need for strong and steady assistance is very urgent along certain lines; and (3) the leadership in the Church is developing steadily enough to offset more and more the dangers implied in the objections."

III. What special types of missionary service, and therefore what special qualifications in new missionaries, are most needed?

Much excellent material is to be found in the letters in answer to this question. In this digest we can only hint at it, quoting only when some particular qualification is mentioned by so many that it deserves to be specially stressed. The order of listing is without significance.

The new missionaries "must possess a sympathetic understanding of Indian culture and be as concerned as we are to conserve whatever is good in our people's customs." "They must be students of Oriental life and thought." "They must be sympathetic with the aspirations of our people," social, economic, and political as well as religious. They must have "a tolerant attitude toward non-Christian religions" but not so tolerant that they "over-estimate the values of the Oriental religions." They must be internationally and interdenominationally minded, prepared to work for Christian unity. They must have a "thorough understanding of Christian movements in our country." They should have a "good command of the national spoken language," even when a local dialect may be necessary later. They should study sympathetically the new movements in India. They should have the "ability to identify themselves with our people, not only in their needs and sufferings, but in their aspirations as well." They must not be "dominated by the white race superiority complex." They must be "willing to serve under Chinese administrative control, placing their services cheerfully and loyally at the disposal of the native churches as their predecessors have placed their services so faithfully at the disposal of their mission boards." They must be willing to accept responsibility for such administrative tasks as the Chinese may assign and only such tasks. They must even be more eager to yield up administrative positions to the Chinese than are the Chinese to desire them. They should "come with no false hope that they will more quickly attain to positions of leadership and large influence here than in their own country." They should be "willing to sacrifice" and have a "passion for friendship." They must not be institutionally minded.

The need of technically trained missionaries equipped for some particular contribution is stressed by almost every correspondent. Among these are included short-time, mature and experienced representatives from the West—"scholars and men of deep religious experience such as professors or experienced religious workers who may come for short periods." Those going to rural areas should have a "thorough knowledge of rural people and their problems with special training in rural sociology, economics and agriculture." They should be familiar with the "best methods in meeting social, health, educational, and economic needs of farming and village communities." Specially desired are "young missionaries who are full of the spirit of Christian adventure to organize community service among rural populations with a view to building up a Christian rural civilization in rapidly changing conditions."

Latin America, through Professor Braga, calls for specialists in Religious education, in the interpretation of the Protestant faith to the student and intelligentsia groups, in rural evangelism, and in social service evangelism. India, through Mr. Chenchiah, calls for "young men of vision who are prepared to live with small groups of Indians, trying new spiritual experiments or working out a Christian ideal." He believes these small informal Christian groups "will occupy a large place in the development of the Indian Church" and therefore "offer a new challenge" to young missionaries "who are reluctant to work organizations, but are anxious to venture forth in life-experiments of great spiritual value." South Africa, through Dr. Jabavu, appeals for specialists in social and recreational activities, like Ray Philips of Johannesburg, for specialists to work among students, like Max Yergen, for specialists in agriculture, like Dr. East, now Secretary of the Foreign Mission Board of the National Baptist Convention (Negro) whose influence has continued in Dr. Jabavu's native district to this day.

The new missionary must be interested in young people. He must come as a learner as well as a teacher. Training in psychiatry, enabling the missionary to impart to native pastors the values of new psychological insight and technique is a new qualification mentioned by Dr. Y. Y. Tsu of China. Missionaries "qualified to lead young men in their thought problems" and "Christian business men who have had experience in applying Christian principles to business situations" will be specially welcomed. Also "specialists in public health education, in the latest methods in adult education, in nurse visitation in rural areas." "Specialists in art and music" able to cooperate with Nationals in production of church music, Christianizing of native customs, festivals, folk-lore, temple music and art are also asked for. As many missionaries as possibly can arrange for it "ought to have two or three years of special training" and experience in their special types of service before being sent out.

There is reserved for final reference the distinctively religious qualifications of missionaries as set forth by these correspondents. Professor Shah, of Lucknow Christian College, writes: Every vocation of the missionary "should always be considered subservient to the evangelistic vocation. The greatest need is spiritual life." "We want workers who have specialized," pleads Rev. Z. T. Kaung of China, "but I would specially emphasize spiritual qualifications. And I mean by that workers who know and believe the word of God and have felt its power unto salvation, in a deep and vital personal experience," "The missionary must know his Bible," is the forceful way in which Mr. Dewairy of Egypt puts it. "Has the new missionary the *message* and is this message for South America and is it definite?" asks Professor Braga, for to him this is the "eliminary test" for every missionary coming to his country with its Roman Catholic background.

Several correspondents miss adequate motivation and motives of the right sort in recent missionaries. Writes Thra San Ba of Burma, "The mission work seems to have lost much of its former seriousness. Certain motives are gone and new ones to replace them are wanting." Dr. Chitambar writes that the missionaries needed for India

"... must be men and women of deep personal experience of Jesus Christ as their personal Savior and must have a definite call from the

Holy Spirit to come out to India as Christ's representatives. We have enough of social workers, reformers and religious and secular teachers in India, and unless our missionaries are 'men and women on fire for God' with a vital Christian experience they will simply add to the number of social workers and reformers, etc., and will hardly extend Christ's Kingdom in India. We do not need men and women with religious or spiritual doubts and uncertainties, or men and women of mere 'moral goodness.' Our need of men and women who have a vital living Christian experience is paramount and imperative."

The fact that nation-wide evangelistic movements are just beginning in countries like Japan and China should impel us all the more to send forth missionaries equipped to stress the redemptive elements in our message and program. "I would emphasize only one particular point, especially in view of this nation-wide evangelistic campaign," pleads Dr. C. Y. Cheng of the National Christian Council of China, "namely, that all future missionaries who come to China must first and foremost come with a missionary passion, that is to say, those who come either for clerical, education, medical, secretarial, administrative or other forms of service, must be filled with this evangelistic zeal. This, I believe, is the type of missionary that China needs, especially at the present time. I plead with all sincerity and earnestness with my young friends of America, who have heard the call from above and afar, to come to China with that definite evangelistic note in all their particular lines of activity and work."

The concluding quotation is from Manilal Parekh, a young Hindu Christian who is giving his life to an independent Christian movement among Hindus at the Oriental Christ House, Rajkot, India:

"It is the inner quality that is valued by God and that constitutes real service, missionary or any other. All other things are absolutely secondary. Many of our great Hindu saints have been laymen such as shopkeepers, weavers, etc. It is not the particular kind of work or service we require or need, it is the particular quality of character and spirit that alone is of significance in the Kingdom of God. . . . If you have young men and women who are possessed by God and filled with the Spirit of Christ, who have the apostolic spirit and zeal in them, who want to go all the length in bearing the Cross of Christ and be even crucified with Him, men and women who do not come to work for a system of complex nature and doubtful worth and therefore are unattached to it, but who come only to share the Spirit of Christ with the people of the land by living with them and sharing their joys and sorrows, sharing their poverty and sufferings and helping them to the best of their ability in whatever way they can, without making others conscious of such service and the obligation it involves, well, if there are young men and women who come for all this and much more, they are welcome to Mother India as her sons and daughters."

The call is clear—missionaries are desired by the leaders of the younger churches in every land provided they are missionaries "of the right sort." They are desired "definitely, consciously, wishfully and deliberately." For fuller evidence on this and the other points made in this paper we now direct you to the letters themselves.

The Letters



AFRICA

LETTER FROM MR. DAVIDSON DON TENGO JABAVU. *Mr. Jabavu is a Professor in the South African Native College, Fort Hare, Alice, C.P., Africa. He is a member of the South African Wesleyan Methodist Conference and was one of the delegates at the Jerusalem Meeting of the International Missionary Council.*

In reply to your questions I would say:

1. In my country the missionaries have a well organized body called the South African General Missionary Conference which meets once in three years. Its conferences are very effective and have been developing during the last ten years in such a way as to get to grips with the real problems that affect the nationals from the point of view of both the individual and the community.

Their program is contained in a series of sound documents they issue from time to time at great expense for the purpose of educating the backward European public that holds sway in our country.

2. In the light of this program, and in my personal opinion, what we need is not a further supply of Western missionaries working on the old accepted lines of preaching the gospel alone, but a supply of a new type of missionary who will specialize in some phase of work that cannot as yet be done by the indigenous preacher. To give a tangible instance I would mention the name of the Rev. Ray E. Phillip of the American Mission Board at Johannesburg, who is a specialist in the right use of recreation by young Christians. Also the Rev. Max Yergan who specializes in working in our educational centers, training nationals in social service and directing the outlook of students towards practical Christianity.

I would use such missionaries in all our large towns like Kimberley, Durban, Cape Town, Port Elizabeth, East London, Bloemfontein, and six more towns of the same size, and in countless rural districts where we need specialists like the Rev. J. E. East (now Recording Secretary of the American Coloured Baptist Convention) who used to practice agriculture within range of my district here and has left an indelible impression and influence continuing up to this very day although he returned to America nine years ago.

3. Agriculture, Social Service, Y.M.C.A. work, Organizers of the Inter-Racial Committees, Workers in Health and Medical Affairs, Students' Christian Movement, Organizers of Home-Makers, Child Welfare and so forth.

We have plenty of pure preachers of the Gospel among our indigenous nationals. What we need is missionaries from the West who have specialized in some one branch or another of the things I have named above to give articulation to the many implications of what the message of our Lord Jesus latently implied in the real life of those who have adopted His principles.

July 9, 1929.

D. D. T. JABAVU,
Fort Hare, Alice, C. P., South Africa.

CHINA

LETTER FROM MRS. C. C. CHEN. *Mrs. Chen was one of the representatives of the National Christian Council of China at the Jerusalem Council Meeting. She is Chairman of the Board of Directors of the Woman's Christian Medical College in Shanghai and is Vice-Chairman of the National Young Women's Christian Associations.*

Your letter of last December and that of last March both came some time ago. I wrote a long letter in March trying to answer part of your questions. That letter was shown to several missionaries who were just planning to return home to see what reaction I might get. They did not seem to be moved by these arguments which I put down. This made me think a little more. This was also the reason why you never received my letter earlier than today.

By this time I believe that you must have met Dr. C. Y. Cheng and have some fair idea about the present struggle of our Chinese churches. From the last N. C. C. Annual Meeting you will also have some idea of how the Chinese churches are trying to project a program for the next coming five years. It looks a good project but, of course, its practicability is at present uncertain. There are many difficulties and oppositions which can only be overcome by earnest prayers.

Now I am putting down some answers in addition to what were in my last letter to you. I do not attempt to use these to appeal to your American university students but rather to have a little chat with you personally. I frankly admit that I am puzzled and do not know how to answer your questions satisfactorily. However, I do feel that China needs more missionaries now than ever before. The reasons may be stated as follows:

1. At best, our Chinese churches are still in their infancy and have not financial support to carry on the existing church activities—not to say to plan any extensive program of Christian work beyond the present stage of development.

2. There are so few Chinese leaders to undertake the present Christian work already on foot in such a vast field if most of the old missionaries should return home while the new missionaries are not forthcoming. Undoubtedly such a situation would cripple the Christian work most severely.

3. China needs Christian force now more than ever before. This is her period of reconstruction. It is the golden opportunity to lay a Christian foundation in the new republic. It is also a transitional period, many temptations of far-reaching effect are awaiting her. Old morality is being broken down while nothing substantial is substituted to take its place. Bolshevism, secularism and general emptiness all are creeping in in every direction. Personally I feel that the Christian force should be manifold reinforced instead of slackened by a single stroke.

The so-called three big arguments which I have so far gathered from different sources are often presented as against the returning of missionaries and probably the same are used to discourage the recruiting of new missionaries.

1. The Christian churches in the West are not responsible for the rebuilding of the Chinese republic.

2. China as a whole is more materialistic than ever before. People are indifferent toward religion. Chaotic conditions prevail everywhere making it impossible, in places, for foreigners to work. The students as a class are critical and sophisticated toward them.

3. The Chinese are now taking the leadership. There is little left for the missionaries to do.

At a glance the above arguments may sound quite to the point and, to some, they cannot be easily ignored. However, these arguments invite counter arguments.

1. The Christian church in the past contributed substantially toward the great revolution of China. She initiated anti-foot binding and anti-opium movements; started schools for girls as well as for boys, trained teachers, doctors, pastors, and social workers; introduced romanization or vernacular language for the illiterate, thus antedating the mass education movement of today. All these movements are still in full swing although they've changed hands and, in fact, they help to make up the present day China. Who can tell what the hidden potentiality of Christian force

will do in the future development of China? So the glorious work of the past must be continued and maintained.

2. Those who wait for the peaceful opportunity to come to work for God, the opportunities will never come. Christian religion is a religion of struggle. Its followers are cross-bearers. We Christians must create opportunities in spite of oppositions, even bloodshed and constant struggle. The students as a class all over the world are always and have been critical and sophisticated. The West is no less materialistic than China is today. The western mind when out of track, certainly is more formidable to religion than the Chinese can ever conceive of. So the present day China should be taken as a challenge, rather than as a hindrance.

3. Chinese leadership has been, I suppose, the watchword for the mission policy for many years. Now the time has come. It would be very strange for our missionaries to say that there is little left for them to do. To me it seems that the harvest is more abundant today than ever before, but the harvesters, to my regret, become fewer and fewer. In order to live up to our Lord's standards I feel we must possess the spirit of "not to be served, but to serve," irrespective of masters.

After reviewing the above situation I have come to the conclusion that those who want to be missionaries in China must have a burning conviction for His kingdom on earth as well as in heaven. They will stand by Him and His people through troubles and trials. New missionaries should prepare to understand things Chinese with proper Chinese background and be ready to translate their own mission into deeds that will be worthy of being cross-bearers. They come not merely in time of peace and to be leaders but also in time of trying situations and to learn to be students. Learn to share, to serve and to heal—to share the physical and spiritual sufferings, to serve the physical and spiritual needs and to heal the physical and spiritual wounds—not for the sake of their home boards, nor for the glory of their countries, but for His dying love. These are words rather straightforward without polishing. They might hurt some people I am afraid. However, I am always mindful of the troubles, at times unbearable, that so many of our missionaries have gone through. There are still thousands faithfully and unpretentiously plodding on with their daily routine and earnestly praying and hoping that Christianity will in time take root in China. I am also mindful that the Christian church in China today is in danger—not so much endangered by the anti-Christian movement but rather by her own church members. It is painful to see so many of our missionaries going home at this critical time, a time of promise for harvest, leaving behind a flock of sheep which they have so tenderly taken care of in the beginning. Many of them are still unable to lead an independent life. For them I feel particularly concerned. It does not seem that the Chinese churches will forever remain as child-like. I strongly believe, however, that they will all arise in time as independent and indigenous churches. Just for the present moment, it seems beyond a shadow of doubt, that help of all description from mother churches in the West is still urgently needed.

I have gathered these thoughts at random and present them to you as our personal conversation. Before I close I must ask your pardon for my much delayed reply.

TSAO-SING CHEN,

August 9, 1929.

Shanghai College, Shanghai, China.

LETTER FROM THE REV. C. Y. CHENG, D.D. *Dr. Cheng is General Secretary of the National Christian Council of China and was one of its representatives at Jerusalem. He is also Moderator of the Church of Christ in China and one of its most outstanding pastors and leaders.*

With regard to your first question, "Has the Christian Church in China a well thought out program of its own?" I am more ready to answer it in the affirmative today than, say, a month ago. After returning from the conferences held in Canton and Tsinan in connection with the National Christian Council and the Church of Christ, I feel more sure that the Christian Church in China is beginning to see more clearly its immediate task. The strong and unanimous desire as expressed in these conferences is for a definite, positive, vigorous and forward evangelistic movement, with the immediate objective that in the next five years the present membership of the Christian Church be at least doubled. I am exceedingly happy that this conviction is beginning to find expression amongst the church bodies. For the past few years, owing to adverse circumstances, church membership has been decreasing

rather than increasing, and a spiritual depression and exhaustion seems to have overshadowed the Christian Church in the whole country. Under such circumstances the Church has not been able to move forward. I believe God is beginning to show to us the direction of a definite and aggressive evangelistic effort to win men and women to rally around the banner of Jesus Christ. It is not difficult to see the far-reaching significance of this movement if carried out in dead earnest. I hope that at the coming conferences to be held in Mukden, Peking, Hankow, Shanghai and elsewhere during the coming months, the same desire may also be expressed, so that in the near future a nation-wide evangelistic advance of the Christian movement in China may be the result. This, I say, is the most significant development of the Christian Church in China at the present time.

Now let us come to your second question: "In the light of this program, what is your honest conviction regarding further need for new missionaries from the West?" This I can answer in no uncertain voice. Many more missionaries are both needed and wanted. In saying so, I have the conferences mentioned above to back me up in this assertion. In view of this evangelistic program for the next five years, we, of the younger churches in the East, are sending out our Macedonian call to the older churches in the West, asking for more missionaries "to come over and help us." If this five-year program is to be a success, it is evident that the entire Christian forces in China must be called upon to play their part, and the missionary force is certainly an essential and strong one, which should form an integral part of this program.

This leads to your third question: "What special types of missionary service, and therefore what special qualifications in new missionaries are most needed in your land today?" Enough has already been said about the changed conditions in China and the types of missionaries needed in the future, but here I would emphasize only one particular point, especially in view of this nation-wide evangelistic campaign, namely, that all future missionaries who come to China must first and foremost come with a missionary passion, that is to say, those who come either for clerical, educational, medical, secretarial, administrative or other forms of service, must be filled with this evangelistic zeal. This, I believe, is the type of missionary that China needs, especially at the present time. I plead with all sincerity and earnestness with my young friends in America who have heard the call from above and afar to come to China with that definite evangelistic note in all their particular lines of activity and work. While I recognize clearly that we are in need of missionaries well qualified in education, administration, etc., still every one of them must come first and always as a missionary, full of the desire to carry out the last commission of Jesus Christ. I cannot express in stronger terms what I feel of the great need and importance of this particular requirement in connection with the new missionaries that are to come to us in the future.

Enclosed please find a copy of the resolutions adopted at the recent Inter-Church Conference held in Canton, March 18-23, 1929, under the auspices of the National Christian Council. Similar action has also been taken at the first Shantung Synodical Conference of the Church of Christ, held in Tsinan April 3-6, 1929.

C. Y. CHENG,

April 11, 1929.

23 Yuen Ming Yuen Road, Shanghai, China.

LETTER FROM THE REV. DONALD FAY. *Mr. Fay was one of the representatives of the National Christian Council of China at Jerusalem. He is a Baptist and at present is Chairman of the West China Union University and Dean of the Department of Religion.*

The impossibility of stating a well thought out program, which seeks to meet the needs of individuals and also of communities and nations, cannot certainly prevent us from saying that we have not any program in West China. Here and there we can gather items which indicate that we have certain work which it is absolutely necessary for the Christian Church to do. This work cannot be done by Chinese Christians alone; it needs the cooperation of missionaries. It is strongly believed that missionaries will be needed for practically every type of work, especially so when new lines of work are introduced. Their rich experience, valuable skill and intimate knowledge will be more welcome than ever before.

It is widely recognized here that spiritual revival is sorely needed more than anything else. Honest observers have felt the decline of spiritual vitality in the

churches. Many churches are undergoing a process of disintegration, and many members have abandoned their churches. The trouble is that most of the churches do not represent a natural growth in the spiritual soil. Very few Christian leaders are well equipped with spiritual power and insight and fail to throw the Christian rays out into the various realms of life. Non-Christian students are attacking the Christian Church and yet at the same time they are seeking for truth to satisfy their spiritual hunger. There is very little being done along spiritual lines to match the aggressive progress of materialistic and intellectual forces, though organized churches can be seen everywhere. There is no opportunity greater than the present to bring the church back to the fundamental need of spiritual nourishment. It is no one's work. It cannot be carried out by Chinese Christians alone. Missionaries with the vital Christ-spirit, enthusiasm for fellowship and winsome personalities are heartily welcomed to this part of the country.

They should also have a tolerant attitude toward other religious systems. Honest Christians should be permitted to exercise their powers of discrimination but at the same time they should test, in the light of their own experiences, the vitality of any ideas which need admission into our creed. Voltaire says: "I wholly disapprove of what you say but I will defend to the death your right to say it." It is a good motto for us to take at this time. We should know thoroughly the teachings of Christianity but in order to preach the Gospel effectively at the present time careful and serious study of the values of other religions should be made.

In addition to what has been said in conferences of the different churches in regard to the importance of rural work, my recent visit to some of our rural churches has convinced me that our attention and energy must be directed more to this work. The hearts of the people in the country are widely open to receive the message of the Christian church and they are eager for someone to help them solve their problems. I am sure this question will occupy the main program of the forthcoming West China General Conference, which will be held next January. Plans are being made in the different churches in West China to tackle rural work. Missionaries for country work should have a thorough knowledge of rural people and sympathy for them in addition to special training in such subjects as rural sociology, economics and agriculture.

Furthermore there are many unoccupied areas in this part of the country where we find many people who have never heard the Gospel. There is a great opportunity for missionaries to extend their service to those people. Home mission movement has been promoted everywhere in this country but owing to the shortage of funds and leaders, missionaries are expected to take over this work.

The presentation of the Christian message in the form of literature is regarded exceedingly important at this time and during the immediate future. The success of the Nationalist Government was in great part due to their effective use of placards and handbills. Many Christians have seen the importance of this line of work and have tried to meet the need, but somehow their efforts have proved ineffective because they have lacked money and workers trained for this special work. Recently a big campaign has been arranged to work along this line. Newspapers, daily and weekly, and tracts have been suggested, but it will follow the suit of failure if we do not have efficient workers. Here missionaries are needed to work with the Chinese workers in planning and translating in book-form, tract-form or newspaper-form. If we can have such men in the near future, in order to meet the demands of the people, they will be a great service to the Christian cause.

Programs for Christian education and church unity are under way. Two important questions are facing the Church in West China today—One, what is the place of Christian education in the building of New China? The other, what immediate steps may be taken toward church union. Missionaries who over-emphasize their nationality or their denominationalism would be a hindrance rather than a help in the solving of those two questions.

In short the Chinese Christians here are convinced that they need Jesus Christ and His teaching of love. But the presentation needs to be reconsidered in order to meet the needs of the day. They have tried hard to outline their programs for church independence, church unity, and the development of an indigenous church. They wish to make it known to the world that they are willing to do their share in making a real and strong Christian Church in China. They are thankful for the religious inheritance received from the Jewish nation. They are also thankful to the Greeks, Romans and Saxons and other nationalities who took over the thought and truth of Christianity from the Jews and added their own contributions to meet their own needs. The central fact of Christianity is the love of God for man as

expressed through the life work and sacrifice of Jesus. Christian truth has a universal appeal but the church organization in China is as yet foreign. We as Chinese gladly accept the truths of Christianity but wish to work out for ourselves the details of church organization. In this big program Chinese Christians welcome the co-operation of missionaries. We welcome missionaries in all types of work, but it will be on this basis of Christian fellowship and partnership. There is a permanent and important place for missionaries who are internationally and interdenominationally minded; who are willing to work with Chinese not for the Chinese, and who are willing to suffer in case of danger. For training they should have a college education and thorough preparation in their special fields. Most of all men of strong Christian character and spiritual power are needed. The latter will assure the success of the Christian cause and aid in the salvation of China.

Let us hope that in this great fellowship of work together, we shall unitedly find the solution of these vital problems that are confronting us. Thus the cultivation of Christian experiences will be assured, the enlargement of the religious outlook will be accomplished and the whole life of Chinese Christians will be possessed by the penetrating power of the personality of Christ.

DONALD FAY,
Chengtu, China.

June 5, 1929.

LETTER FROM MR. WEN-HAN GOW. *Mr. Gow was one of the representatives of the National Christian Council of China at Jerusalem. He is Vice-Principal of the Moukden Mission Medical College.*

I think I can do no better than just to send you our findings at an important conference held two or three years ago.* We really need more missionaries with high special training and humble spirit. We specially need help in our evangelization of our rural people which would mean 80% of our whole population. As a matter of fact the aim of our "China for Christ" movement is to try to evangelize or capture all the rural people for Christ. The program is really a big one and help is most urgently needed.

W. H. Gow,
Moukden Hospital, Moukden, China.

April 18, 1929.

*EXTRACTS FROM FINDINGS OF COMMITTEE ON MISSION POLICY

Missionaries of the highest spiritual and intellectual qualities are more than ever needed in China. As to his spirit and attitude the missionary should be preeminently a man of humble, loving, accommodating spirit. He should (1) Be willing loyally to serve under Chinese administrative control. (2) Be willing to accept responsibility for such administrative tasks as the Chinese Church may assign, and only such tasks. (3) Be eager to yield up administrative positions to the Chinese more rapidly than the Chinese may express a desire that he do so. (4) Minimize official status and emphasize personal service; he should have a passion for friendship.

This Conference holds that Christian workers from the West still have a large place in China. It would ask that the Boards continue to maintain such missionary forces as are desired by the Chinese churches. At the same time we must seek a better proportion in the finances of the budget for the whole work. It is possible to give too large a proportion of available funds to the maintenance of missionaries as compared with the amount provided directly for Chinese work. We would strongly and joyfully declare to the Churches and Mission Boards that from now on the central task and aim is the support of the program of the Christian Church in China.

Many adjustments in staff will be needed here. There should be a definite purpose to substitute Chinese for missionaries in certain positions; on the other hand there may be addition of new missionaries (or training and allocation of those on the field) for other specific work. Many things new and old need to be done; the Chinese Church must have more staff, whether of Chinese or of missionaries. Christian Literature work must be staffed. A stronger force is sorely needed for Religious Education, in rural districts as well as in cities; for the application of Christianity to Industry; and for work among Moslems. We ought to find the right workers, no matter of what race, and equip and support them.

LETTER FROM DR. C. L. HSIA. *Dr. Hsia is Principal of Medhurst College, Shanghai.*

Mr. Stauffer has asked some rather pertinent questions regarding the whole future of missionaries in China. I am not in a position to answer the first question. My view on the two other questions is as follows:

I don't think the whole missionary movement has undergone any radical change because of the recent happenings in China. The aim and purpose remain the same; the methods employed may need some revision. I feel for some years to come the Chinese churches shall still need and appreciate the assistance, spiritual and material, given by the Western churches. We shall always welcome missionary preachers, doctors and teachers of the right type. Of course in most cases those missionaries will have to work with or under Chinese chiefs. They have to learn to place, cheerfully and loyally, their services at the disposal of the Chinese Church and their Chinese colleagues, as their predecessors have placed their services so faithfully at their Mission Boards. They come to serve and help and do whatever they are called upon to do, and *not* to direct or lead. This is what I mean by the Right Type.

I shall mention just a few things which the missionaries may and can offer as their contribution to the Chinese Church, and by these contributions they will abundantly justify their presence.

(1) Their technical training and special knowledge, if wisely used, will always be an asset to the Christian forces in China.

(2) There will be occasions when Chinese Christian leaders will need the counsel and encouragement of their missionary colleagues.

(3) These missionaries will continue to form the link between the Chinese churches and the churches in the West. By preserving this link, the Western churches may continue to give their regular and special financial assistance to the Chinese churches. This assistance is sorely needed for the next ten years or so if the Christian work should not suffer.

(4) When the missionaries are not too busily occupied with administrative responsibility they will have more time to show the Chinese Christians what they are by their living. The ordinary Chinese church members sometimes don't know what Christian living is, and there are only too few inspiring Christian lives in our midst.

C. L. HSIA,

January 29, 1929.

327 Bubbling Well Road, Shanghai, China.

LETTER FROM DR. Z. T. KAUNG. *Dr. Kaung is Pastor of Allen Memorial Church of the Methodist Episcopal Church South in Shanghai, China.*

(1) Beside the National Christian Council, which in a sense is trying to meet the needs of the individual, the community and the nation, the Christian churches in China have not yet launched a united program for such work.

But the profound changes which have been produced in the thought life of the nation affecting every phase of life politically, socially, morally and religiously can be traced directly to the dynamic force existing in the Christian faith.

Seeing this, the National Christian Council has been trying to outline a program which would help solve the problems of the rural work, the industrial situation, the educational needs, and the evangelization of the whole country.

(2) China has a population of four hundred millions; three-fourths of these are farmers. The problem of the rural work is necessarily an immense one. The question of illiteracy is another appalling one. What are four hundred thousand Christians compared with four hundred millions yet to be Christianized? These three phases of the problem are big enough and urgent enough to require the united effort of the Christian Church throughout the whole world. Therefore my conviction is that missionaries are not only needed but more than ever needed. For it will take the united effort of consecrated workers, both Chinese and foreign, to accomplish this stupendous task.

(3) Now as to qualifications; we want workers who have specialized along the lines above indicated; but I would specially emphasize spiritual qualifications. And I mean by that workers who know and believe the word of God and have felt its power unto salvation, in a deep and vital personal experience, and who are actuated by a burning zeal for the salvation of the lost.

In other words, we want men and women who go forth with the same spirit and life and message with which the early Church went forth to the conquest of the world for Christ, and which has been demonstrated through the fathers and pioneers and all successful missionaries down through the ages till the present.

Z. T. KAUNG,

January 23, 1929.

22 Young Allen Court, Shanghai, China.

LETTER FROM TIEN-LU LI, Ph.D. *Dr. Li was one of the delegates of the National Christian Council of China at Jerusalem. He is Professor of Education and Vice-President of Shantung Christian University (Presbyterian).*

For convenience of reference, I might divide the Christian work into its traditional divisions; namely, Evangelistic, Educational and Medical. In medical work, the general feeling is that in the future more stress should be laid on the development of the work in Public Health and Preventative Medicine. Special attention should be given to the training of competent men and women as doctors and nurses for rural populations so as to improve the general condition of health and sanitation of the nation. In educational work there is a strong tendency to emphasize vocational and scientific training in Christian schools and colleges. To raise the standard of living it is necessary to increase production by developing industries and improving agriculture. And people must be taught to read and write in order to enable them to get the benefit of the printed matter on new methods and successful experiments along these lines. The Christian schools and colleges should produce more agriculturists, industrial workers, and normal school teachers for country districts. In evangelistic work, the general conviction of need is the training of voluntary workers. This is urged upon the consciousness of the churches by the following circumstances: The sole dependence on paid workers is staving off the day of self-support. There is a vivid lack of a sense of responsibility among the church members for personal evangelism, who fail to express their Christian life in service. There is too much stagnation and ignorance regarding spiritual matters among the members for lack of tuition and training.

Thus it is evident that missionaries are still needed in the Christian work in China. They are needed to train public health workers, in the training of agriculturists, industrial workers, and normal school teachers for country districts. They are also needed in training church workers and evangelists. The evangelistic program adopted by the National Christian Council in May, 1929, seems to emphasize still more the importance of the missionary's service. The program, briefly, is this: That the churches and Christian bodies be asked to combine their forces with a view to carrying out a program of larger evangelism with the definite object of doubling the number of Christians in five years and of giving to all Christians in the Church an intelligent understanding of the meaning of believing in Christ. In the findings of the Regional Conference of the National Christian Council for the leaders of North China, the missionaries are claimed to have a permanent place in the Chinese Church.

As to their qualifications, may I quote the findings of the China Delegation to the Jerusalem Conference last Spring?

1. Personal Qualities: Their Christian character and faith are, of course, indispensable. They should be tolerant of the convictions of others. They should have a firm belief in international and interracial fellowship. They should be prepared to work for Christian unity. They should come with no false hope that they would more quickly attain to positions of leadership and large influence here than in their own country. They should be willing to accept the tasks assigned by the Chinese Church, to work under Chinese direction, to yield up positions in favor of properly qualified Chinese Christians, and to minimize official status and emphasize service. They should have a passion for personal friendship.

2. Training: They should have a good general education and also specialized training and practical experience sufficient to fit them for the work for which they are invited to come to China. They should secure a good command of the Chinese language, preferably beginning with the national spoken language, even when later a local dialect may be necessary. They should acquire a thorough understanding of, as well as a sympathetic attitude towards, the policy, organization, ideals and hopes of the Chinese Christian Movement. They should acquire an understanding of the Chinese national culture and Chinese religions, and also such social amenities and accomplishments as will make them welcome among the Chinese people. They should

endeavor to secure a sound grasp of China's problems, social, religious, economic, political and international, in the relation to the Christian movement.

TIEN-LU LI,

July 11, 1929.

Shantung Christian University, Tsinan, China.

LETTER FROM HERMAN C. E. LIU. *Mr. Liu is a Baptist and is President of Shanghai College.*

1. This program is in the making.
2. There is further need for:
 - a. Missionary statesmen to help work out the program and pilot the Christian movement.
 - b. Missionaries to train Chinese leadership and help solve problems.
 - c. Missionaries for experimental work and the pioneer fields.
 - d. Missionaries for Christian fellowship.
3. The types of service I have already mentioned. Special qualifications needed are that they should be Christians who should be willing to sacrifice, to sympathize, and be able to live a Christ-like life.

HERMAN C. E. LIU,

March 4, 1929.

Shanghai College, Shanghai, China.

LETTER FROM Y. Y. TSU, Ph.D. *Dr. Tsu is Executive Secretary of Religious Work in Peking Union Medical College. From 1912 to 1920, he was Professor of Sociology at St. John's University, Shanghai, and is the author of several books including "The Mirror of a Pastor" and "The Spirit of Chinese Philanthropy."*

I have received your letter requesting an expression of opinion as to China's need for new missionaries from abroad, etc. I am much interested in what you say about the younger men and women in your colleges and churches withholding consideration for missionary service because they are not sure of their reception and usefulness in the mission lands. I believe this attitude is a natural result of the new psychology in the inter-relation of cultures. Whereas formerly missionary volunteering was conceived in terms of wholesale conversion of another people's religious beliefs, social standards and modes of living and thinking (always as judged by standards socially approved in the country whence the missionaries came), nowadays we are thinking of our work in terms of what our ancient sage Confucius regarded as the essence of social harmony, namely, reciprocity, or, mutual exchange and sharing of the best in each other's cultural possessions and religious heritages.

At the same time, I should be very gravely concerned if the hesitancy on the part of the younger men and women in America to offer themselves for missionary service were due to any lessening of the passionate devotion to the Christ-way of life and any lessening of the venturesome responses to our Lord's challenging mission, "Go ye and make disciples of all nations," which has distinguished the successive generations of missionary volunteers before us.

Recently I re-read the story of Dr. Albert Schweitzer, in his autobiographical account entitled "On the Edge of the Primeval Forest." Seldom have I read a more thrilling and convincing story of perfect missionary devotion. An intellectual giant and born musician, he gave up a brilliant university career and at the age of thirty began the study of medicine to fit himself as a medical missionary, his wife nobly supporting him in his plan by becoming a nurse, all because they had heard the call of Christ in the pain and suffering of a neglected people in far-away Africa. This passion for service to our brothers in the name of Jesus Christ is the central motive of missionary volunteering but it expresses itself in a variety of ways.

Living in Peking (Peiping now) I have become acquainted with a number of the younger missionaries who have come out in the last few years. These younger men and women have gone through the experience that your college students are now in and they have come with the new psychology so to speak, putting themselves at the service of the Chinese churches and missions wherever their special training and talents can be of the greatest fruitage. One man is attached to a Congregational church and assisting the Chinese pastor in reaching the college and

high school students in the neighborhood. He happens to be intellectually inclined and is interested in the discovery of spiritual values in the religious experience of the Chinese people which may enrich Christian faith. Another young missionary is putting his agricultural knowledge at the disposal of the Christian farmers of a large district not far from here and helping them to improve their fruit crops, for it is a fruit raising district. Now and then we would see him in town but most of the time he is with the farmers learning their ways and problems. Another young missionary has had training in psychiatry and is now quietly helping individuals in their personal problems, and helping Chinese pastors and religious workers to see the value of the new psychological insight and technique in their work.

I refer to these cases as illustrations of the way younger missionaries who have come out with their eyes open are finding innumerable opportunities for useful service and a very warm place in the hearts of the people they have come to help and work with.

In this connection, I wish to point to two interesting new fields of Christian service in China, worthy of the best talents.

China is 85% agricultural and the Chinese Churches are correspondingly more widespread in rural areas. I would like to see in the missionary organization agricultural divisions, similar to the recognized medical and educational divisions. These agricultural divisions would be manned by men and women trained in rural recreation, education, community activities, as well as in agriculture, and would render assistance to our rural congregations and communities. Certain Swedish and Danish missions are already doing this with very satisfactory results. In doing so we improve the economic and social life of the farmers and so help to build up the economic strength and social status of the rural churches.

The other new field is Christian art. In this matter we must go to the Roman Catholic missions as our teachers. Any Christian art we have in China today we owe to them. Attached to their schools and convents are men and women of artistic ability who train their pupils in religious sculpture, embroidery, painting and church architecture. If we are to win a people to Christianity, we must capture their esthetic imagination. The strong influence of Buddhism is largely felt through artistic channels. But unfortunately the earlier Protestant missionaries with their Puritan tradition had neglected art and disassociated it from religion. The same applies to the development of religious music. We have adopted western hymns and tunes and only just now are beginning to look into the possibility of adapting folk-songs and temple music for Christian worship.

I have not attempted to answer your questions systematically but hope I have indicated some of our needs and some of the ways to meet them. We still have a wonderfully rich field for pioneering work in the religious life of a great people and our churches need the help that your churches and colleges can give.

Y. Y. Tsu

Peking Union Medical College, Peking, China.

LETTER FROM FRANCIS CHO-MIN WEI, D. C. L. *Dr. Wei was one of the representatives of the National Christian Council of China at the Jerusalem Council meeting. He is Vice-President of Central China Christian University (Episcopal). He will be remembered by many in this country as a speaker at the Detroit Student Volunteer Convention in 1928.*

I shall attempt to answer your questions under four headings according to the way in which my ideas have formed themselves in my own mind. It is needless to say that these ideas are my own and I am writing in no official capacity.

(1) Motives. I have in mind motives not of missions or missionary work, but of missionaries. Undoubtedly there are those missionaries who first go out to such a country as China to see the world, to study the oriental civilization, or to help, in an undefined way, a nation which is believed to have a great future. I do not wish to call these motives entirely undesirable. A term of five or three or, in some special cases, even one year in the work may help towards a better understanding of the missionary enterprise in the field and perhaps turn curiosity into real enthusiasm. Who knows how the Spirit sometimes works? But from my years' connection with mission institutions and contact with missionaries, I have come to the conclusion that only those who actually come to us with a genuine missionary

motive will stand the wear and tear of time and adverse circumstances, which latter one must be prepared for in China at the present time.

But my observations during my stay in Europe have also led me to the conclusion that the *missionary motive* is changing, and I would venture to say that this new motive has come to be the motive of the next generation of missionaries. To put it in a crude manner, the earlier motive with most people in the older churches has been philanthropical. By this I mean that the general feeling is that so-called "sending countries" or the "home churches" assume the attitude of having enough so as to send a part of the surplus to the "heathens." A missionary comes down, so to speak, from a higher plane to pull the poor souls in China out from some horrible place where suffering has no end. No wonder that missionaries have been charged with a sense of superiority.

I do not mean to say that missionaries should not come to us with the consciousness that they have something really valuable to offer to us, for otherwise there would be no missionary work and no missionaries. It is the life of Christ that we have to offer to the non-Christian world. It is the Gospel that we want to make known to the masses in China. But no one should go to the mission field with the feeling that he is much better than the people to whom he tries to preach the Gospel, or that he has come from a Christian country to a heathen land. We hold up the life of Christ as the salvation of the world, not because we have had it all in us or in the community which we try to represent, but because we believe that the ailment common to the whole of mankind, particularly at the present time, can be remedied only when the whole world has come to recognize the Lordship of Christ. I heartily endorse and support the sentiment of the message of the Jerusalem Conference of last year: "We go because they are a part of the world and share with us in the same human need." In other words, we are motivated no longer by a sense of philanthropy but by a real sense of duty, duty we owe as Christians to those who have not had the chance of knowing Him. We go because we must, for else we cease to be the followers of Christ.

(2) Attitude. I mean by this our attitude towards our interpretation of the Christian truth. We say that Christ is unique and that the Christian religion is absolute truth. It is not my desire to raise any theological question here. May I confess that I accept the uniqueness of Christ and the absoluteness of the Christian Gospel, but I must interpret these words unique and absolute in the way I can understand them. Should we not remember that we human beings are interpreting a life from God, and is it not possible for our interpretation to be less than absolute? The practical point at issue, however, is this. I used to speak violently against denominationalism. I am not against denominations, but against the "ism." The difference is that a man who has denominational allegiance may regard his brethren in the other churches to be just as good Christians as he himself, whereas the denominationalist feels that he is somehow better because he belongs to that particular church. Missionaries may come as members of a denominational church even to propagate their own church, but they must leave behind in the West the denominational arrogance. Let them have the faith in God, and in the Chinese too, that a church is going to arise in China under the guidance of the Holy Spirit. The missionaries are there to help to prepare the material and, to a certain extent, to suggest patterns which may be wrought into the final structure, but only to suggest, not to superimpose.

One word more in this connection. Unfortunately, the question of the Chinese Church has been raised under circumstances which savour somewhat political. We must strive to get rid of the political colouring and forget the political procedure. The whole business has been altogether too much of a political nature on both sides. Westerners are born "political animals" and we orientals are being infected by their disease. Always "rights" and too seldom "duties." Then, there is the commercial mentality. "I have given so much this year to mission work; what result do I see in the yearly report?" A sense of stewardship too would lead one to such a question. This, we must admit. But let us drop that "stockholding and dividend" psychology in our mission work. Trust God and the way His Spirit works. Let the missionaries going out to the field ask for a change of attitude among their supporters, if the mentality somewhat crudely described above is found among them.

(3) Work. So far I have taken for granted that more missionaries are needed in China. But for what? To extend the Kingdom of God, of course. The work for this purpose is vast and various in nature in China. We recognize the birth-right of every Christian to preach the Gospel and bear witness to Christ in whatever part of this great world he may be called. But this work is to be done effectively, in

my opinion, only through the Church in China. Well-planned out cooperative work is necessary. Roughly, there is the distinction between evangelical work and institutional work. Schools, hospitals, etc., belong to the latter. I would include under the second category also work at the central or district administration. With rare exceptions the missionaries are more needed in the institutional work, in cooperation with Chinese workers and in cases wherever possible even under Chinese leadership. Let it be understood that I am no believer of the "dogma" of Chinese leadership, but for the sake of the work Chinese ought to be given the opportunity to learn to bear responsibilities.

I said, with rare exceptions, for I had in mind, as I always do, a few missionaries who are living examples of the teachings they try to present to the Chinese. These missionaries ought to live among the Chinese even in the interior. But the questions of language difficulties and of a good knowledge of the cultural background must be kept in mind.

(4) Qualifications. No qualifications are too high. But what is the minimum? Personally, I am of the opinion that missionaries should have the same qualifications as their compatriots who stay at home to fill similar positions. It is mere short-sightedness to adopt the policy that missionaries going to China may do with poorer training than the pastors in the countries from which they are being sent. They need a better outlook on the world and on the work they have to do than high school or junior college training can possibly give. A poor education makes fanaticism, bigotry, and all that will certainly leave an open sore to be healed in the future Chinese Church, when it gets on its own feet. For workers in the institutions, such as teachers and doctors, no lower standard should be maintained than is found in similar institutions in the countries from which the missionaries have come. But, above all, the mental and spiritual qualifications are even more necessary. We ask for no saints. But the work and the time demand that only men and women of genuine faith in God and in the potential divine sonship of all men, of truly brotherly love transcending racial and national boundaries, and of infinite patience and forgiving suffering, should be sent to be messengers of Jesus Christ. These qualifications are gifts from God, and only He can judge who are really qualified.

The work in China is immense. 99½% of four hundred million Chinese have to be reached. The campaign must be planned with much heart-searching and laying aside of pride and prejudices. There must be concentration of labour in selected centres where Chinese workers are trained and strong Christian communities built up, so that first of all there may be in those communities a burning zeal to take the Gospel to their fellow-countrymen, and then there may be trained leaders to assume the responsibilities which are theirs. In a word we should aim at a development of the Chinese Christian Church which is more than just "occupation," unless it means the occupation of human hearts.

But all the time I am writing, indeed all the time I have been thinking on the subject, I am conscious that it is of little use to ask for missionaries with new qualifications to meet the new needs unless we have the sympathy of the mission secretaries in New York and London and the support of the Church members who are behind the missionary movement. But I see a new missionary wave rising. My prayer is that we do not have to wait a whole generation to reach its crest. There is no time to lose.

FRANCIS C. M. WEI,

March 27, 1929.

32 Russell Square, London W. C. I., England.

LETTER FROM MR. Y. K. WOO. *Mr. Woo is Secretary of the Publication Department of the Young Men's Christian Associations of China.*

1. I am a member of the M. E. S., so whatever I say has only to do with the M. E. S. This church certainly has a program of its own though it is yet in the first stage. Our newly formed Central Committee will have much to do with it.

2. In my personal opinion we still have great need for new missionaries from the West, especially in connection with medicine and education.

3. Missionaries specialized in scientific subjects including religion and philosophy are very much needed, a right attitude of mind and a fair knowledge and sincere appreciation of the Chinese people being prerequisites.

Y. K. Woo

January 17, 1929.

20 Museum Road, Shanghai, China.

LETTER FROM MR. T. C. WU. *Mr. Wu is General Secretary of the Chinese Mission to Lepers which works in cooperation with The Mission to Lepers (London) and The American Mission to Lepers.*

1. Yes, we are developing a program for communities and for our nation.
2. In order to carry out our new program new missionaries from the West are further needed. We can use them in our schools, hospitals, social centers, general evangelism, industrial and agricultural work, etc.
3. The new missionary ought to have the following qualifications:—
 - (1) He must be a college graduate.
 - (2) He ought to have two or three years special training in addition to his college work so as to fit him into the work that he is looking for in the mission field. No jack of all trades will do.
 - (3) He must be sympathetic towards the Chinese and the rightful aspirations of China.
 - (4) He must be capable of learning not only the Chinese language, but also our civilization and culture.
 - (5) If possible, he or she ought to have one or two years of Chinese before coming to China.

T. C. WU,

The Chinese Mission to Lepers,
20 Museum Road, Shanghai, China.

January 19, 1929.

LETTER FROM MR. Y. T. WU. *Mr. Wu is National Secretary of the National Committee of the Young Men's Christian Associations of China.*

1. The Christian churches in China at present are not in a position of leadership in the task of reconstruction of the country. They have no program to speak of, either for individuals or for the community. Rather they are ushered into the new situation in surprise, and they are only slowly awakening to the necessity of meeting its challenge. They can be said to have shared in the task of reconstruction, however, in one sense, that is, that the Chinese Christians are also undergoing a reconstruction of their own religious faith. This reconstruction comes, though slowly, with the idea of an indigenous church, indigenous not only in personnel, finance, creeds, ceremony, etc., but also in the conception of the meaning and application of the Christian faith. The future is full of great possibilities. The faith of Jesus has struck root in China and it is bound to bear fruit. This is a time in which Chinese Christians can make their best contribution to the country, both by participating in the task of reconstruction and in guiding it into the right channels.

2. We shall always need the help of our missionary friends. We need them now to help us particularly in this period of reconstruction. We shall need them always because we want to share with each other our problems, our experiences and our life. We should no longer think in terms of countries, of East and West, for the world is one. For the same reason, our brethren in the West should also invite Chinese Christians to be missionaries in this new sense to work in their own countries.

3. We need (a) technical men, e.g., men trained in agriculture, especially workers in rural districts to vitalize the country churches and to open up new fields of work; (b) scholars and men of deep religious experience, such as, professors or experienced religious workers who may come for short periods of visit; and (c) general men to fill many vacancies for which we do not yet have a sufficient number of Chinese.

Y. T. WU,

20 Museum Road, Shanghai, China.

February 4, 1929.

INDIA

(INCLUDING BURMA AND CEYLON)

LETTER FROM REV. S. K. CHATTERJI. *Mr. Chatterji is a member of the London Mission and at present is Headmaster of the Union Christian School, Bishnupur, Bengal.*

1. Our churches have no programme which takes it outside each individual church at the present time. There is a growing church-consciousness now-a-days. People are beginning to feel that they belong to the Church rather than to the Mission. Very slowly the churches are beginning to realize that they have a responsibility not only to individual members of the church but also to the various communities in India as well. Churches are established not for the purposes of worship only but to cater for the whole man. From the domain of church activities not a single department of life should be left out. Religious, social, economic, educational, medical and even political needs of men ought to be met by the church.

2. I am thoroughly convinced that the need for missionaries is as great now as ever before. India is just now trying to find her feet and she needs help from the West. I personally would like new missionaries to come and do personal work. The tendency is to put missionaries in charge of huge organizations which place them in the position of business men in charge of a business concern. I think it is a great mistake. They should not be saddled with multifarious duties, but set free to do intensive personal work. This will enable them to make India feel that they are here to help her.

- (a) In Evangelistic work, I should not put them in charge of a number of Indian preachers to see that they do their job satisfactorily, but I believe that they should go out and live amongst the people themselves and show by their sympathy that they are out to help them in every way.
- (b) In Educational work I am of the opinion that India needs more missionaries than in any other sphere of service. The whole of India is crying out for education. Even in the most backward villages one hears the same cry. But we must have the right type of education which will fit India to take her rightful place amongst the nations of the world. In one word it is Christian education which India needs. A great deal has been done, but to my mind a great deal more has to be done. And for this India looks to the West. But she wants missionaries who have had a special training both to do higher and rural educational work. The subjects that I should suggest that missionaries should specialize in are (1) Religious Education, (2) Vocational Education.

S. K. CHATTERJI,

Siksha-Sangha (Union Christian School,
Bishnupur), Bishnupur, Bengal.

March 19, 1929.

LETTER FROM PANDIPEDDI CHENCHIAH. *Mr. Chenchiah was one of the delegates of the National Christian Council of India, Burma, and Ceylon at the Jerusalem Council Meeting. He is a member of the Executive Council of the South Indian United Church, and also of the Executive Council of the National Missionary Society and a member of the Board of Directors of the Madras Young Men's Christian Association.*

In my opinion the question of the future recruitment of missionaries for India is to be governed by the changing conditions of the Indian Church and the Indian Nation. Both these have made up their mind to be masters in their own country. The sooner this fact is realized on your side the better it is for our cordial relations. Let me state a few of the implications of this cardinal fact in its immediate bearings on the attitude of India towards foreign missionary help.

It is axiomatic that the task of commending Jesus and His Gospel to the people of India primarily rests on the Indian Church. The only justification then, for the existence of a dual agency in India,—The mission and the Church—is the inability

of the latter to take upon itself the full measure of responsibility for the evangelization of India. To strengthen the Indian Church and to enable it to take up the burden of its spiritual obligations should be the main aim of the foreign help to the Indian Church. This can only be realized when the mission as an Independent Organization ceases to exist and its men and material are transferred to the Indian Church. Instead of starting, as hitherto, independent policies, new organizations or competitive efforts, the resources of the Western Churches of men and material should be placed at the disposal of the Indian Church, so that it may be lifted out of the traditions of dependence and learn to develop initiative and organizing and executive capacity. The statesmanship of the home boards should be directed towards the speedy attainment by the Indian Church of spiritual Swaraj, if I may use such a term. Pending this consummation one step can at once be taken. The home boards should agree that it is for the Indian Church to determine the number and the type of missionaries it requires as also to control their disposal in the field after their arrival in India. The acceptance of this principle would make the missionary response correspond to the Indian needs. It will also remove, what seems to be the great moral obstacle in the minds of many young people in the West in accepting missionary service, viz., whether or not they are welcome and needed in India. There will be no room for doubt on these matters, if the call comes from the Indian Church itself. I am bound to point out that this policy will necessitate two vital changes in the present system of missionary recruitment. First the number of missionaries needed will be less. If India is to be conquered for Christ it must be mainly through the instrumentality of Indians themselves. Of necessity the personnel of the missionary organization will be Indians. This means that instead of recruiting foreign missionaries from foreign countries and then giving them training in India to fit them for actual service, the necessary quota of missionaries will be raised in India among Indians, who may be given training in foreign lands when necessary.

Secondly the type of missionary the Indian Church would need will be young men who are willing to serve under its direction and control and who will devote their lives to make the indigenous Church strong and self-reliant.

So much for the church. The national situation has also a vital bearing on missionary recruitment. As your people are aware India is engaged in a national struggle for self government. The Indian Church is entirely one with the nation in its fight for Independence. I have no doubt whatever that the cause of self government will emerge triumphant in a short time. One consequence of the political change would be that much of the work done by missionary agencies will be taken over by the state. Already primary education, village reconstruction, social welfare cooperation are in the hands of Government Departments. As days go by there will be less need for missionaries or the Indian Church to undertake such work, although their expert help will be needed for some time to come. Self governing India will need foreign help and will welcome foreign philanthropists and missionaries, provided they are of a new type. We need helpers not bosses, co-workers not masters. The missionaries should be in sympathy with national culture, ideals, and aspirations. We do not want missionaries who come to save and civilize us but we welcome those who come to work out their own salvation along with us and get civilized by our culture as much as they hope to civilize us by theirs.

In the light of these considerations, let me answer the three questions in your letter.

1. Have the Christian Churches of your land a well thought out program of their own which seeks to meet the needs not only of the individuals but of whole communities and nations as well?

Throughout my letter I spoke of the Indian Church. There is in fact no national Church in India, no one central organization entrusted with spiritual welfare of the Christian community in India as a whole. The situation is, however, far more hopeful today than a decade ago. There are now operating, organizations broad and wide enough, to implement the missionary policy indicated above. Speaking for South India, the portion of India with which I am acquainted, we have the South Indian United Church, which is a Union of many Presbyterian Churches, Church of England, Wesleyans and Baptists, having synods and a central organization which can handle finance and control missionary workers. For preaching the Gospel in unoccupied fields we have the National Missionary Society—an indigenous Association of All India Scope which has won the esteem and affection of Indian Christians. These Institutions may be regarded as organs of the Indian Church. I should like the financial contributions from abroad to be made to these bodies direct and missionaries to be sent at their

call to work under their supervision. These organizations have their schemes, plans and programs. It is doubtless true, that since the resources of the Christian community are very limited, it is not so far possible, except in the case of the National Missionary Society, to think of a national program of work, through plans for local communities and individual churches are being carried out. With closer cooperation between the home boards and these bodies, it is practicable to bring out after joint consultations, a well discussed national program of work.

2. In the light of this program what is your honest conviction regarding further need for new missionaries from the West? Where would you use them?

My personal conviction is that there is, and always will be need for a smaller number of a new type of missionaries who are willing to work under and for the Indian Church. They will be used partly for the Church work, and partly for the mission work in the newly developed or occupied areas, partly for social and educational work.

3. What special types of missionary service and therefore what special qualifications in new missionaries are most needful in your land today?

During the transition period we require missionary workers.

(a) Who are prepared to work under and for the Indian Church and devote their energies for the rearing up of an independent and self-supporting national church.

(b) Missionaries who are qualified to train Indian Christian workers, for positions of responsibility in the Churches, Colleges, and Industrial Institutions.

(c) Missionaries who are specially trained for new types of service, essential for nation building in India such as new educational experiment (e.g. the school at Moga), village reconstruction, cooperation, agriculture, etc.

Even after the Indian Church is able to take over completely the work of evangelization and becomes completely autonomous, I think there will be need for C, D, and E classes of missionaries.

(d) Young men of vision who are prepared to live with small groups of Indians trying new spiritual experiments or working out a Christian ideal. As I attach great importance to this type of service, let me explain it a little in detail. In the spiritual development of Hinduism and in the modern political life of India Ashrams have played a great part. I believe they will occupy a large place in the development of the Indian Church. Instead of describing them, I may refer to one or two Institutions well known all over the world, viz., the Santiniketan, the Educational Ashram of Sir Rabindranath Tagore, and Sabarmathi Ashram; the social Ashram of Mahatma Gandhi. Associated with the Indian Church we have an Ashram at Thirupattur (medical), another at Poona. All these have attracted foreign friends. Besides Ashrams there are groups like the Christe Samaj of Madras. I expect such groups shall increase and open a new field for young men of the West desirous to do unconventional spiritual work. They offer a new challenge to young men in your colleges who are reluctant to work organizations but are anxious to venture forth in life-experiments of great spiritual value.

(e) The Church of Christ has an international aspect. The genius of India responds to the call of an inter-racial and inter-religious fellowship. We should always desire to have groups in India illustrative of the World-life in God. In such circles young men of all nationalities, willing to uphold the Christian ideal of World-life are welcome.

P. CHENCHIAH

February 6, 1929.

No. 11, Hall's Road, Egmore, Madras.

LETTER FROM THE REV. JASHWANT R. CHITAMBAR, D.D. *Dr. Chitambar was one of the delegates of the National Christian Council of India, Burma, and Ceylon at the Jerusalem Council Meeting. He is President of the Lucknow Christian College, the only Methodist College for men in Southern Asia.*

It is sheer folly to say that missionaries are not needed in India. We need them now and shall need them for many years to come. The Christian forces in India are yet numerically far from adequate and at a time of national crisis we need as many friends as possible to help us with their counsel and guidance in safely arriving at our goal. Thousands of villages and even cities are still unevangelized and our

compatriots have not yet heard even the name of Christ and the Gospel of salvation. Missionaries are needed for the work of evangelization.

Then, they are needed to help the nationals to establish a self-directing and self-developing indigenous Church in our country. This includes educational work, for we must have an educated and enlightened Church and the missionaries are needed to help not only in educating the people of India, but also in raising the kind of intelligent, educated leadership that India needs today.

While there is some sort of a programme adopted by our Christian leaders to meet the needs of our communities and nation, the fact remains that we need a well thought-out programme. Evidences are not lacking of efforts being made to have such a programme and the recent movement in India towards church union is a happy augury. The nationals should have a large measure of influence in outlining this programme. They should also have a free hand, of course, with the counsel and cooperation of the foreign missionaries.

To my mind the kind of missionaries that are needed for India must have the following qualifications. In addition to the highest type of scholarship—and missionaries of ordinary education will never do for India—the following are essential:—

(1) They must be men and women of deep personal experience of Jesus Christ as their personal Saviour and must have a definite call from the Holy Spirit to come out to India as Christ's representatives. We have enough of social workers, reformers and religious and secular teachers in India, and unless our missionaries are "men and women on fire for God" with a vital Christian experience they will simply add to the number of social workers and reformers, etc., and will hardly extend Christ's Kingdom in India. We do not need men and women with religious or spiritual doubts and uncertainties, or men and women of mere "moral goodness." Our need of men and women who have a vital living Christian experience is paramount and imperative. India will respect such men and women and their influence will be great.

(2) They should stand unequivocally for the Bible and all the teachings of Jesus Christ. We do not want missionaries who doubt the Bible or have their own views about Jesus Christ and His teachings. We have enough of such people in India and when men and women come from Christian countries expressing doubt about the Bible or about Jesus Christ they only strengthen the forces of our opponents. Such men and women had better stay at home and not be sent out as Christ's representatives, for they will not be a help but will rather be a drag on our onward march.

(3) They should sympathize with all the aspirations of the people of India and help them to achieve their goal. To do this they need not be anti-Government or take part in politics. They certainly can help the Indian people to solve satisfactorily and in the light of the teachings of Christ, the social, economic, civic, religious, and even political problems the people are actually facing these days. To adopt the attitude of a Christian propagandist with no concern about these problems is liable to make our work ineffective. Real friends of India will help her in her present crisis so that at the end of her quest she will find "the Way, the Truth and the Life."

(4) They must be prepared truly and sincerely to develop indigenous leadership and if need be take a back seat themselves. To my mind it is the business of the foreign missionary to make himself or herself unnecessary, and he or she should thank God if the people among whom they are working develop into independent leaders. Even when indigenous leaders multiply there will still be places of leadership for the foreign missionaries in numberless places on the field. Domination kills initiative. The spirit of John the Baptist, who said, "He must increase and I must decrease," is going to establish a strong indigenous Church in India and such missionaries will be a blessing to everyone.

There are at present unmistakable signs of the fact that the nationals are coming into their own, actually demanding rights and privileges and refusing always to be treated as wards or proteges. This is not a sign of ingratitude on their part, but is a sign of healthy growth of the Indian Church. This is in evidence in national life as well.

There are four kinds of missionaries found at present in India:

(1) Those who look upon the national movement in India with indifference or callousness. It means little to them what the Indians say and do. They are here as Christian propagandists and they are bent upon saving the souls of the people of India and they care for nothing else.

(2) Those who look upon the present movement with dismay and even indignation and regard all such efforts on the part of the nationals as rebellion, or ingratitude,

or lack of appreciation of what the foreign missionaries have done for them. I am glad to say that the number of such people is small, but they do exist.

(3) Those who are willing to sympathize with the nationals in all their aspirations, but only so far as their own interests are not jeopardized. They are willing to push indigenous leadership, but wish to keep themselves at the head of everything as patrons and benefactors of such leaders, and whenever their own interests are at risk, or they have to take a subordinate position, they are not quite enthusiastic about indigenous leadership and even go to the extent of opposing it.

(4) Those who are in all sincerity sympathetic with the nationals in their aspirations and are living with them and for them in order to elevate them, even though it means self-effacement. They are willing to learn to see things from the standpoint of the nationals. Thank God there are many such missionaries in India. To the sacrificing life and work of such missionaries the present Indian Church owes its existence, growth and strength. Although they are not very popular yet they are forging ahead "heart within and God o'er head," and indigenous leadership is slowly but steadily becoming a reality.

India needs today missionaries who will love her people and will take whatever places God sends them to, helping the Indian Church not as officials and directors, but as friends and advisers.

Thank God for the labour of the foreign missionaries in India. At the present time of our national crisis we need them in larger numbers and we appeal to the Mother Church to continue to send out to us her choicest sons and daughters who will not only work hard and rigidly adhere to their duty, but will also love us and give themselves for us.

J. R. CHITAMBAR, President,

July 18, 1929.

Lucknow Christian College, Lucknow, India.

LETTER FROM THE REV. JOHN SIMON DE SILVA. *Mr. De Silva is one of the delegates of the National Christian Council of India, Burma, and Ceylon at the Jerusalem Council meeting. He is superintendent of the Wesleyan Mission, Kalutara District, Ceylon, and is also Recording Secretary of the Christian Council in Ceylon.*

(1) This question has set me thinking a good deal and I feel prompted to bring it to the notice of the Synods of my own Church and of any other assemblies to which I have access.

Doubtless, we have in our minds a program of what we want to do, and it finds expression in one way or another. Doubtless, too, it is our desire and ambition to bring men to a saving knowledge of Jesus Christ and to promote the speedy establishment of His Kingdom in our midst. That is the foremost aim of our evangelistic and educational work and of even our social and philanthropic activities.

Whether, however, the Christian Churches in this land have put to themselves with sufficient definiteness and directness the question you suggest, is not equally clear. I am not able to speak with any certainty about the aims of the Roman Catholics who form the majority of the Christians in Ceylon. That Church is perhaps more concerned about the increase of its own influence and prestige than about the *national* well-being of the people. The non-Roman churches, particularly those of the avowedly strictly Protestant type, are more concerned to "win a verdict for Jesus Christ" than to seek to enhance the prestige of the "ecclesia" except in so far as the latter conduces to the cardinal aim. I am not suggesting that the Church idea is held to be of subsidiary importance, but we are so much divided ecclesiastically and the entire Christian community is relatively so much smaller than the non-Christian (Buddhist, Hindu and Moslem) that it is felt that special emphasis by any section of Christians of its Church position (to which the Roman Catholics and the Anglo-Catholics are unfortunately so prone) is so much wasted and indeed harmful effort. The non-Christians are naturally perplexed by divisions among Christians, particularly those that prevent cooperative and fraternal effort.

It is probably, at least partly, owing to their marked numerical inferiority that the Churches can hardly be said to have regarded the work of evangelization in terms of communal and national life. The Buddhist Sinhalese, who form the large majority of the inhabitants of the island, claim that theirs is the *national* heritage. This cry of an inclusive nationalism, still frequently heard, is bound to lose its force as the

years pass and the "leaven" continues to spread. Still, I am convinced that the time has come for our churches to consider their problems more fully than has yet been done in terms of the needs not only of individuals but of the communities and the nation. It will be obvious that it is easy for a church like mine (Methodist) which attaches the utmost importance to the regeneration of the individual to fail to put the correct emphasis on national regeneration. I am sure many are alive to this possibility but doubtless a carefully considered program and a steady expansion of outlook in this regard are of the highest importance.

(2) In the light of the above considerations it is my honest conviction, that there is both the room and the need for new missionaries from the West. Missionaries of the right type, men and women of vision and wide outlook will be able to render a valuable and lasting service in the directions already indicated. Here in Ceylon we are communally divided. In addition to religious differences there are those of race and caste. Besides the Sinhalese there are the Tamils (most of them Hindus) the Mohammedans, the Burghers (descendants of the Dutch and Portuguese settlers, all professed Christians), the Europeans and various minor nationalities. Our political life suffers from these divisions. The Western missionary keeps himself or herself clear of political entanglements, a wise policy probably. But it is possible, I believe, for missionaries from the West to enter into the life of the people in such a way as to make a deep impression upon it. Not that this kind of missionary endeavor is lacking at present. Our missionary colleges, secondary schools, boarding institutions and the like are fulfilling a most important function. Unprejudiced non-Christians themselves bear testimony to the value to the country of missionary education. They very greatly appreciate the assistance that some of the missionaries are giving in temperance and organized social effort. But there is still need, I feel sure, for more missionaries possessing gifts of statesmanship, wide culture and true sympathy with national aspirations. More of such men and women on the staffs of the educational institutions, in charge of industrial and medical missions, and in pioneer evangelism would be a most welcome asset. It is a sad fact that some of the British Missionary Societies have been curtailing and reducing their foreign missionary staffs in recent years.

(3) I think I have already partly answered this question. I may add that there is a special need for literary missionaries, men who are keen and have an aptitude for the production and dissemination of Christian literature, including the vernacular scriptures. Literacy is growing apace in the island, and a ceaseless stream of non-Christian literature, some of it definitely hostile to Christianity and much of it other than uplifting and ennobling, gets into the hands of the reading public. It is very little indeed that can be done from the Christian side to counteract these influences and promote those of a constructive kind. The Christian Council in Ceylon and the Christian Literature Society (Ceylon Branch) are doing what they can, but more helpers and funds are needed in order to make the printed page the effective auxiliary to the Christian propaganda that it ought to be.

There is one particular need that I want to seize this opportunity to mention. The Christian Council in Ceylon is one of our most valuable and promising institutions. It is rendering an urgently needed service in promoting cooperation among the missions and the churches and in other ways, but it is handicapped by not having a full-time secretary who can give his undivided attention to promoting its usefulness. We have at present to be content with honorary secretaries, men who are already burdened with other duties. I have explained the situation to Dr. Mott, and he fully appreciates our need. In a letter I have received from India he writes: "I recognize with you the great desirability of realizing the proposal that the Christian Council in Ceylon have a full-time secretary. He should be one of the ablest men who can possibly be secured. Otherwise I would not favor the plan."

I mentioned to Dr. Mott, entirely on my own initiative and responsibility, that it would be an admirable and indeed an ideal arrangement if Mr. Murray G. Brooks, former Columbo Y. M. C. A. Secretary, could return to Ceylon as Secretary of the Christian Council. Mr. Brooks was perhaps the most successful honorary secretary of the Christian Council and he was in close touch, among other things, with the Ceylon University Movement. Our government has now definitely decided to establish a high-class, modern university and it would be a great gain to have a man of Mr. Brooks' experience and discernment to deal with the problems in relation to Christian education that would thus arise.

Dr. Mott mentioned the unlikelihood of Mr. Brooks being able to come back to Ceylon having accepted important responsibilities in connection with the C. S. M.

in Canada, but I nevertheless wonder whether Mr. Brooks might not feel constrained to give preference to the unique opportunity in Ceylon, should the matter be put to him for consideration.

I earnestly hope your committee will give thought to this matter of the need of a whole time worker for the Ceylon Council. Remember, please, that Ceylon, small in itself, is a center of very widespread influence and that it is growingly recognized as the center of world-wide Buddhism. You may have noted that Ceylon has lately sent Buddhist missionaries to England and that a Buddhist *Vihare* (temple) is being built in London. An increasing number of Germans are coming here and putting on the yellow robe (the distinctive dress of a Buddhist monk). The Buddhist propaganda is extraordinarily active and well organized at the present time. A rich American lady, Mrs. Foster of Honolulu, a theosophist, has poured her money into this Buddhist Movement, through the well-known Lulahese Buddhist leader and propagandist, the Anagarika Dharmapala. Never was there greater need for thoroughly equipped and consecrated heralds of the cross, men and women who have a deep insight into what Christ and His cross mean for the world and the capacity withal for fully identifying themselves with the people of the country. There is also need for fuller understanding on the part of Christian preachers and teachers of the non-Christian systems by which they are surrounded. It is interesting to note that Dr. K. J. Saunders began his Buddhist studies in Ceylon. Whilst one cannot altogether agree with his standpoint nor see eye to eye with him in his attitude to things Buddhistic (I am happily able to agree fully with the presentation made at Jerusalem by Dr. Reischauer of Japan), one cannot help admiring the great work he has done in this field.

I must not omit to mention that those professing the Moslem faith form a very considerable section of the Ceylonese and that they are practically untouched by any missionary agency. Women missionaries will have a special opportunity among Moslem women. Some beginnings are being made in getting into touch with these.

J. SIMON DE SILVA,

Wesley Manse, Kalutara, Ceylon.

LETTER FROM S. C. L. NASIR. *Mr. Nasir was one of the delegates of the National Christian Council of India, Burma, and Ceylon at the Jerusalem Council Meeting. He is Industrial Secretary of the Young Men's Christian Association of Nagpur.*

In reply to your first question I may say that I am not in a position to express any opinion. There is a multitude of churches in India in connection with the various foreign missions but I cannot speak with any degree of authority for any one of them. I was brought up in the Church of England Communion but have been out of touch with them for some years. Regarding the future plans and policies I have not the slightest idea. The other big question which you raised concerns the need of missionaries. To this I would at once reply that we do need missionaries in India. You would recall that at the Jerusalem Conference last year Mr. K. T. Paul made this very clear at the end of the conference session when he was called upon to give his impressions of the meetings. I am in thorough agreement with what he expressed there and I dare say you have got full records of his speech. The missionaries have done magnificent work in our land. They have been the pioneers in education, particularly the girls' education, medical work, social reform and such other humane activities as orphanages, leper asylums and care of the criminal tribes. I know it is the fashion in India these days to criticise everything foreign including the missionary and his work, but I do feel that if an impartial study was made of their work it will be found that the missionary effort in India has been immensely worthwhile. I also feel that the time has not yet come when we should dispense with the help and co-operation of foreign missionaries and I venture to express the hope that such a time may never come.

The watchword of India that is coming into being is service and brotherhood, and where else can we find this than in men and women with consecrated lives to God and with a sense of mission in their lives. A certain amount of criticism of the missionaries is due to the fact that the church in India which they have helped to found is emerging from its infancy into youth. The new order of things is bound to have its troubles. In the past the missionary has been in the place of a parent, but now he should realize that if his work is to be effective he should consider himself an elder brother bearing up with the young churches who are striving for growth

and power. When all is said and done it is after all not the organization of the system that tells, but the personality of the people who are in the movement. We therefore do need missionaries, but of a special type; men who are spiritually minded and men who are really efficient at their jobs. We want good doctors, good teachers as well as good evangelists. By the last class I do not mean people who merely preach the Gospel, but those who would take the trouble to study sympathetically the new movements in India as well as the sacred literature of the non-Christian faiths of which we have several in this country. I can tell you dozens of names of missionaries who have left their mark on the lives of the people of India, but I will just mention to you four or five. The late Mr. Forman of the Punjab, the pioneer missionary in education, the late Dr. J. C. R. Ewing, President of the Forman Christian College, Dr. Miller of Madras, Dr. Hume (whose death has just been announced) of the Bombay Presidency, Mr. C. F. Andrews, the Scudder family of South India; and a host of others who served India throughout their lives and have left a deep impress on the generation among whom they lived.

What we need in India at the present time is a sympathetic understanding of Indian culture. We need foreigners who would treat the Indians as their brothers not in theory, but in practice; men and women who will make friends with the people and identify themselves with their aspirations and longings and share with them their own difficulties and problems. We need missionaries who would be broad in their outlook and lend their cooperation to all forces which work for the uplift of India. I mention this because sometimes a missionary in his zeal and narrowmindedness is apt to look upon his church as the only institution which should spread the Kingdom of God. The cause of Christianity has suffered a great deal in India as elsewhere owing to the lack of unity in its own ranks and the time is ripe that all Christian agencies united their forces to combat the dangers of materialism and of such forces which tend towards disruption of human society. I also think the church in India should have a broad program to take in all such items as welfare of workers, rural reconstruction and work of this type so as to cater to the needs of individuals both inside and outside the church.

S. C. L. NASIR,
Y.M.C.A. Welfare Work Office,
Nagpur, C. P. India.

July 4, 1929.

LETTER FROM MANILAL C. PAREKH. *Mr. Parekh is an independent Christian evangelist and the author of nearly a dozen religious books, including translations. He is the Resident Leader of Oriental Christ House, Rajkot, India.*

(1) As to whether or not there is a "well thought out program of the Christian Churches in India which seeks to meet the needs not only of individuals, but of whole communities and nations as well." I am sorry to say that there is no such program. The main reason for the absence of such a program is that there is no Christian Church worth the name in India. What passes as such (we shall take for the sake of convenience all the churches as one church) is nothing but a kind of community, a caste, which has its aim set wholly on economic and social advancement. In other words, the so-called church is wholly proletarianised (almost ninety-five per cent of the members having come from the outcaste communities with the sole aim of advancement, economic and social.) This is a tremendous "dead weight" or "drag" upon what very little spirituality there may be whether among missionaries or disciples of the Master belonging to the soil. (The words "dead weight" and "drag" and others of a similar kind have been used by eminent missionaries.) These facts are fully realized by earnest and thoughtful missionaries of all denominations all over the country, with many of whom I have discussed the situation time and again. One of the oldest and most influential missionaries in the land, the head of an English Mission which has worked in a big city and in an important province, told me some time back that what was done so far in India by the Christian missions was not real mission work but was chiefly philanthropy. I told him in reply that it was philanthropy at its best only, apart from that it was not even philanthropy, and he and others who were with him agreed with me. The outstanding result of all such work has been that Christianity has come as a divisive force in the land, very much like what Islam has been for centuries. Owing to this and also to the fact that Christianity comes allied with western civilization, European life and culture and last but not least the British Empire, the major portion of the nation looks upon all organized Chris-

tianity with suspicion, distrust and even dislike, and will have nothing to do with it, and I believe very rightly.

This is not altogether a new situation in the history of Christianity. Even from the first, godliness was confounded with gain, and St. Paul warned Timothy and others against it (1 Timothy, 6; 1-6.) But I believe it was never confounded so much with gain as in India, and this in a land noted for religion and godliness. It is no wonder that all this has caused a great scandal and "the name of God and the doctrine is blasphemed" (1 Timothy 6:1.) The situation is so bad, so "awful" to use a term employed by an Anglican Bishop of great reputation, that some of the finest missionaries in the land have withdrawn themselves from the entire situation. Stokes who was once a great missionary wrote later on in a similar strain: several other women and men have left the mission work and are giving their testimonies as private individuals, and only a few days ago our American missionary lady resigned her post where she worked for nearly twenty years with much success and she is leaving her mission and wants to live as a private individual, giving her testimony in that way. I can multiply instances but there is no need. These things are commonplaces of missionary talk in India today.

(2) Re "the need of missionaries," I once talked with Dr. Larsen, one of the leading missionaries in India who was asked to lead a discussion on the Christian Message as formulated by the Jerusalem Conference in our enlarged N. C. C., some time back, when he said: "Yes, we do want missionaries, but of what sort? That is the question." The so-called Church would be glad to have a lot of men and women to serve its needs, "experts" (one person in the N. C. C. said that only such persons were needed) in Education, Medicine, Industry, Agriculture, etc., people who may be called *Missioners* at their best, but never *Missionaries*. I am afraid the services, good as they are, of such people are of doubtful value. One of the main results of all their work is to raise the communal consciousness with all its implications such as superiority-complex, pharisaism, etc., already developed abnormally among the Christians. The Christians would also like to have missionaries just because they can not have the one without the other and also because they would like to see the continuance and growth of a system in which they are bound to have an increasing part. But the ultimate result of all such work will be to separate Christians still further from the people of the land, a thing which will be harmful to themselves, to the nation, and last but not least, to the cause of the Kingdom. In view of the fact that some of the finest men and women among missionaries today are trying to detach themselves from the system and work more or less on their own, I wonder if your young men and women full of idealism would think it worth their while to attach themselves to a system with which they are bound to be dissatisfied very soon, as I have known in so many cases.

But if you have young men and women who are possessed by God and filled with the Spirit of Christ, who have the apostolic spirit and zeal in them, who want to go all the length in bearing the Cross of Christ and be even crucified with Him, men and women who do not come to work for a system of complex nature and doubtful worth and therefore are unattached to it, but who come only to share the Spirit of Christ with the people of the land by living with them and sharing their joys and sorrows, sharing their poverty and sufferings and helping them to the best of their ability in whatever way they could, without making others conscious of such service and the obligation it involves, well, if there are young men and women who come for all this and much more, they are welcome to Mother India as her sons and daughters. Men like Andrews and Stokes (as he was in his earlier days) and Forester Paton and women like Mrs. Honnegar will always be welcome not only in this land but everywhere, because they do not come as Europeans or Americans but as citizens of a higher world, as children of God, as His messengers to spread His name and love. This is the true and only missionary work to be done and such people are true missionaries. But they will be the last to claim that title especially as the term has been associated with things which are far from consistent with the true spirit of a missionary who is a servant of servants. Not only Mother India, but the whole world, wants men and women of a new type, a type in which is personified the Spirit of Christ and which follows as it were naturally the Sermons on the Mount and the charge given to the apostles by Christ. This is, perhaps, a new orientation of mission-work but it may mean a new orientation of Christianity itself which after all means going still deeper into the foundation laid by Christ.

(3) Your third question has been already answered by the foregoing. It is the inner quality that is valued by God and that constitutes real service, missionary or

any other. All other things are absolutely secondary. Many of our great Hindu saints have been laymen such as shopkeepers, weavers, etc. It is not the particular kind of work or service we require or need it is the particular quality of character and spirit that alone is of significance in the Kingdom of God. But there is one thing I might say, Mother India appreciates the Mary type of character, the same that was commended by Jesus, and your young men and women who are thinking of coming to the East and especially in Hindustan might well try to develop it and above all might come to this land to learn it and thereby learn some of the deepest things in the Spirit of Christ. Years ago Bishop Westcott said that it is the Hindus alone who will be able to interpret the gospel of St. John, the Gospel known from ancient times as the spiritual gospel, truly, and therefore the people who come to this land should come with the spirit of discipleship at least as much as that of the teacher. They will then learn lessons from the Hindu consciousness which will throw new light on Christianity and they will be true prophets to this country as well as to their own. Mother India will not only love but honor such people as can be easily seen from the fact that next to Gandhi no man is honored more in this land than Andrews, an Englishman and a Christian. The Hindus have perhaps the least race or religious prejudice, but they want the genuine kind and they have the gift of separating milk from water, as is evidenced by the fact that more than a century back Ram Mohan Roy separated Christ from Christianity, a process which has been continued and developed all these decades through such men as Keshub Chindu Sen and others and thus is growing what I call the Hindu Church of Christ, the only Church of Christ possible in Hindustan. This is, moreover, a Church which has a ministry not only for this land but even for the world. Let the best of your young men and women—let them be few in numbers for numbers do not count in this and the fewer the better—come to serve this Church, invisible to the eye of the flesh but visible to the eye of the spirit, and they will be served themselves as much by it. By this reciprocal ministry a true bond, a true Fellowship in Christ will be established between the East and the West and we shall have taken one more step in the building up of the Universal Church which is nothing else but the Kingdom of God.

MANILAL C. PAREKH,

April 29, 1929.

Oriental Christ House, Rajkot, India.

LETTER FROM K. T. PAUL. *Mr. Paul was one of the delegates of the National Christian Council of India, Burma and Ceylon at the International Missionary Council Meeting in Jerusalem. He is General Secretary of the Young Men's Christian Associations of India, Burma and Ceylon. Mr. Paul is one of the outstanding Christian leaders of India. At present he is giving special time to the development of Christian work in the rural communities.*

1. Taking India as a whole, I cannot say more than this, that our churches are in the process of working out programs of service to individual and nation. When I say this, I am keeping in mind the significance of the National Missionary Society and various other enterprises of the same sort which went before it as well as those issued after it; also the spontaneous production of literature, prose and verse and the work through 'unattached' organizations such as the Y.M.C.A. I am also remembering that the churches in India vary very widely in age and experience, as well as in the leadership available for them. Remembering all this, I say that Indian Churches are in the *process* of working out a program that will be fairly adequate even in the very early stages. Hitherto, the balance of attention naturally went to problems of self support and self direction. While "service" has necessarily been there all the time it is only now beginning to receive that degree of attention it should have.

2. What I have said above should immediately indicate the necessity for foreign missionaries. Even the Ancient Syrian Church of Travancore with its sixteen or seventeen centuries of Christian life and experience was enriched by the help given by a Thomas Walker in our generation. Though quite independent in every way, that church studies to invite, from time to time, foreign missionaries for various lines of service: teaching, preaching or organizing. This is typical of the attitude of the other churches too. Not one of those others can be said to be as yet financially independent. Many of them,—I should say, most of them,—have started on a process of developing self-direction. Quite a few are fully self-directing even though financially aided from abroad. In all of these, even those which are fully self-di-

recting, there is the desire for the assistance of foreign men and women in regard to the program of service. Some of them would prefer that foreigners should work under the direction of the church organization. That is a different point and less important. The chief matter is that foreigners are desired: definitely, consciously, wishfully and deliberately.

When I say this I am remembering that here and there and latterly increasingly, voices are heard which ask if it will not be best for the church to express itself entirely unaided. Some of these voices arise from a feeling of nationalism or better patriotism. Some of these arise from an earnest desire to see the church get on its own feet decisively. There is much to be said for both these views and it is well that every foreign missionary while he realizes his undoubted value to the church should study to eliminate any disability which may arise because of the presence of a foreign leader. While this is so the desire of the bulk of the church—not only the masses but the ‘leaders’ is clear. To them as to me (1) the advantages greatly outweigh the difficulties; (2) the need for strong and steady assistance is very urgent along certain lines; and (3) the leadership in the church is developing steadily enough to offset more and more the dangers implied in the objections.

How would I use foreign missionaries? It depends on them. Who would have thought that an Englishman would become an authority on Indian Music; would organize its revival in the Indian Church year after year until all doubts and opposition have dissolved and its value has come to be appreciated more and more; and would aid the Renaissance Movements among non-Christians so effectively that his leadership is accepted for securing the establishment of a Faculty of Indian Music in more than one University? Who would have thought that even in this generation when our languages are studied very thoroughly by ourselves that the lead should come from an American for the creation of a “Murray’s Oxford” for the great language and literature of Tamil, an enterprise on which the University and government have already spent nearly a million rupees for less than half the work? Who would have thought that for putting the Tamil Bible in language worthy of its great genius and traditions, only a Dane could be acceptable to all the sharply and even bitterly differing parties, two of which parties have been brought up each in a different version for three and four generations, and the third party demanding a drastic departure from all artificial “Christian vernacular” in favor of the idioms common to the whole people. These achievements by foreigners who are effective today are the result partly of personal capacity and partly of faithful and unostentatious work for many years in diverse lines of service; teaching, preaching, training, even organizing co-operative credit societies! The day of the pioneer is not done for by any means in India!

3. While it is so, there are special lines which are more timely than others in every decade in fast-developing India. Some of these which are of pressing urgency just now may be mentioned:—

(a) The Universities are pouring out a regular deluge of graduates, men and women every year, but every year the percentage of those who have never been in a Mission School or College is larger. Nor have they had religion of any sort throughout their education. The leadership of the thought and life of the whole country is in the hands of this class.

This situation increases the importance of the work in the Mission Schools and Colleges. Furthermore, it points out a great unoccupied field, those who have not been touched in a Mission School or College and can now be reached only through mission hospitals or Y.M.C.A.’s, or literature. Every town of any size should have a missionary devoting himself or herself to this difficult and all important field.

(b) The foreign missionary is needed at this stage to consolidate, shepherd and train leadership for the masses from the depressed classes who are already in the church, leaving the process of extension to the church itself.

(c) Other lines I shall not mention. It would be invidious to distinguish among so many which are all so badly needing to be done. The indispensable qualification obviously is the possibility to identify oneself with the people, not only in their needs and sufferings, but also in their aspirations and desires. Even for the curative purpose, the constructive and creative method is the more effective. But more should be said. The times are difficult and complicated. Go out in genuine simplicity to serve, and your influence will prevail; go out earnestly to receive, and your measure will be pressed down and running over, and out of the overflow will be the issues

of life to many. God is building a great church in the East and let it be your honor to be built into it, your life and all its parts and possibilities.

July 16, 1929

K. T. PAUL

LETTER FROM P. O. PHILIP. *Mr. Philip is Secretary of the National Christian Council of India, Burma and Ceylon and was one of its representatives at the Meeting of the International Missionary Council in Jerusalem.*

(1) Have the Christian Churches of your land a well thought out programme of their own, etc.? The answer to this question is no and yes. The Christian Churches of India in their present young and formative periods can but reflect the teachings and ideals held up to them by successive generations of missionaries who founded the churches and nourished them in later life. If even in these days the antithesis between individual regeneration and social regeneration is much in evidence in western churches, can we expect anything very different in the churches of the mission fields which are only the projections of the Western churches? Most of the churches in India are incapacitated by the traditions and teachings they have derived from the West to conceive of service higher than bringing individuals into the knowledge of God as revealed by Jesus Christ and into fellowship with the church. This is no doubt an attitude worthy of all praise. That the sharing of such knowledge and fellowship has implications which touch community life at every point is however a truth that has come only recently to the notice of the Indian Churches. Many devout Indian Christians are inclined to view this teaching as a heresy which has to be combated. In spite of this predominantly one-sided outlook of the Indian church as a whole, the younger generation in the church see the social implications of the Gospel and are anxious to apply its principles for the improvement of their community and their country. Owing to lack of unification of the aspirations of the younger people with the ideas of the more powerful and conservative sections, these churches in India cannot yet be said to have any well-thought-out program of their own which seeks to meet the needs not only of individuals but of whole communities and nations as well. But the activities of organizations like the Y. M. C. A. which have no official connection with organized churches are familiarizing Indian Christians with the ideals of community service. The National Christian Council also tries to keep before the churches the ideal of, and avenues for, service which are demanded of the church for bringing about an order of society based on the principles of Christ.

(2) In the light of this program what is your honest conviction regarding the further need of new missionaries from the West? The absence in India of an overmastering conviction that it is the vocation of the Christian Church to Christianize society is in itself a challenge to the churches of the West, who have now gathered a great deal of experience in this line of work, to send some of their best men and women as missionaries to India. The Indian church needs a new orientation about this whole question and it can be achieved only by reinforcing the weak and scattered elements of the Indian church making for social regeneration with the best persons that the Western churches can send. Such persons can be very profitably used in connection with definite schemes of social work that are now springing up in certain areas and are sure to come into existence in increasing numbers in future years.

(3) What special types of missionary service and therefore what special qualifications in new missionaries are most needful?—Generally speaking, India wants missionaries who can be pioneers in the different fields of service which the Christian Church cannot afford to neglect to render. In the matter of organizing community service among rural populations with a view to building up a Christian rural civilization in the rapidly changing conditions in India created by the impact of Western civilization, we will need missionaries full of the spirit of Christian adventure. Then in the cities of India there are several problems like unemployment, poor relief, housing reforms, the fostering of a strong and healthy public opinion making for civic and national progress for the successful facing of which the help and cooperation of missionaries will be most welcome. The growing industrialism in India is creating for us new problems which are however not new to the churches of the West. For that very reason we need the help of the Christian men and women who have been facing these problems in the West to come to us and give the benefit of their experience.

Such workers in the special fields of service indicated above will not be able to achieve anything worth while in India, if they are merely persons of good will, with

the usual ideas of missionary service. Besides having the Christian experience and conviction so essential for Christian service in any country, they should have special equipment according to the kind of work to which they will be coming. If, for instance, they have to work in urban areas, they should be familiar with the best methods of poor relief and dealing with unemployment, etc. They should have practical experience of service in towns, and should have habits of careful investigation and scientific study of social problems which will enable them to apply the results of their knowledge and experience in Western countries to Indian conditions. Above all they should have the attitude of mind which will make it natural for them to cooperate with the so-called non-Christian agencies that are already at work in India in rural and urban reconstruction.

P. O. PHILIP,

March 2, 1929.

1 Staveley Road, Poona.

LETTER FROM REV. AUGUSTINE RALLA RAM. *Mr. Ralla Ram is General Secretary of the Student Christian Association of India, Burma and Ceylon and represented this organization at the Jerusalem Meeting of the International Missionary Council.*

1. Turning to the churches in India, if I am able to read things aright, I find that the churches in India are becoming more and more self-conscious and that a good deal of attention is being paid to their up-building. There is a widespread cry that a consecrated educated ministry should be placed to the forefront in the future programme of construction. I would personally believe that the whole future of the church is very much depending on the proper kind of leadership. I am glad to find that the church in India is growing in giving of its money, and, as I consider the statistics, I find that from year to year there is a steady increase in this respect. It delights me further to find that the demand for re-union is becoming more and more insistent and that those who are working for the good of the church are very anxious that in India the whole church should be united as one. It will be very interesting for you to know that while this subject is very much to the forefront in South India, North India is not lying asleep. Ten days hence there will assemble in Lucknow a Conference to which delegates from seven or eight denominations will gather together to promote and encourage a further programme of union. Then, alongside of this, although the church is not missionary to the extent that it should be, yet there are some very interesting features of its missionary work. The National Missionary Society is capturing the imaginations of the young men a great deal and two months will not have passed away when a field will be opened on the border-lands of Napal and we have very strong hopes that in days to come, the National Missionary Society will be a true missionary expression of the Church. The churches seem very anxious about the spiritual up-building of the individuals and from year to year, our conventions for deepening the spiritual lives are growing.

2. But when I have said all these, I am deeply conscious of the fact that the church at the present time, is entirely insufficient to deal with the situation as it is in India today. There is no doubt that there are some people in India who maintain that the time for missionary enterprise from the West has gone and that missionaries should cease to come from the West. It cannot be said that all those who hold this opinion are insincere in such a declaration. It cannot be denied that sometime missionary zeal has almost verged on fanaticism and that spiritual motives have all sunk into the background. But it is impossible that all the missionaries who come out to India should be here as "laudable perfections" and they will be the first ones themselves to own that in several respects mistakes have occurred. There are others who think that the Indian Church will be set on its feet if it be left more or less to itself. There again, a belief such as this is not advanced from any mean motives. It is true that in some respects the church is becoming too dependent on resources from abroad and has failed to practice that independence which was expected of it. Having said all this, it is my sincere conviction that missionaries are wanted and more than wanted in India today. When I consider so many parts of my country in which the Gospel of Jesus Christ has not yet been preached at all, when I know of backward classes and hill and jungle tribes who are yet living in total darkness and when I find that literally multitudes have been brought into the church who are spiritual babes in Christ—so many of them illiterate and very much needy in several other respects, when I consider that the work of healing of body and the education of our young people

is a programme that the church cannot possibly take up at the present time, when I realize that no country in the world can ever be self-sufficient in itself, and that it needs the spiritual experience of those living outside and over and above it all, when I face the command of Our Lord Jesus Christ given to the church throughout the world, "Go into all the world and preach the Gospel" and realize that it is my country that needs the Gospel of Jesus Christ more than anything else, I naturally hold firm to the conviction that missionaries are wanted in India and that many more should come than those who are already here. I would plead with the church in America to do its very best to share with India, the light and knowledge that has come to it through the Gospel of Jesus Christ.

3. But having said all this, it is essential that I should add that there are certain qualifications which are very necessary in the missionaries that come out.

- a. They should come to India with the same spirit which was the spirit of Jesus Christ, "who for our sakes became poor that we, through His poverty may be enriched." The missionaries that should come to India in future should be willing to enjoy the "glories of the background." It should be their creed to develop Indian leadership to the best of their ability; for, it is the leadership of the people of a country which is going to determine the progress of the church.
- b. They should not come only as teachers, but as learners. While they must come to help us in banishing all that is wrong and harmful, at the same time they should come to conserve the best that is found in our country. They should believe that the religious experience of India is a heritage, the best of which should never be lost. They should not come so much as "destroyers" as "fulfillers."
- c. They must be men and women of education and culture and should come to India with the best of scholarship that is available in America.
- d. If Jerusalem was right in saying to the world that the Gospel of Jesus Christ must permeate every aspect of life, then, I believe that the missionaries that should come out should, in the first place be full of the spirit of Jesus Christ and secondly, should have technical knowledge of things so that they can help us in bettering our industrial and rural life. When we remind ourselves of the fact that 85% of our people are agriculturists and that industry is coming rapidly to be established all over the country, it is necessary that men and women full of the spirit of Christ should help the country in making the villages of India happier and in saving India from industrial errors of the West.
- e. The missionaries that come from abroad should not come to India with the idea of strengthening the denominations which exist in the West. They should help the church in India to think things out for itself, and to help in bringing about that church which will be true to the genius and heritage of the country.

It has been remarked in so many places that the missionaries who have been in touch with the Student Movement in America, England and elsewhere, have commended themselves to the people in India a very great deal and I would say that we want those missionaries to come to India who attach the utmost importance to the building up of the youth of the country.

A. RALLA RAM,

April 8, 1929.

Scaibac, Jumna, Allahabad.

LETTER FROM E. A. SHAH. *Mr. Shah is Professor of Philosophy in Lucknow Christian College, Lucknow, India.*

What I will write is my personal view on the points at issue and does not in any way commit any organization. But this much I can say, that it is shared by a fair proportion of my fellow nationals.

By the terms "Christian Churches" is meant bodies of persons in common fellowship and communion, consisting of all Christians—Indians, Americans, English and others. These include, according to my estimation, mission agencies and societies which are working in this country.

Q. 1. The Christian Churches of India have a well thought out programme of work, which may be subdivided under the following heads:— 1. Education, 2. Evangelistic, 3. Medical, 4. Industrial work.

Though there is a net-work of organizations employing men and women for evan-

gelistic work, yet, it seems to me, the emphasis is laid on educational work. There might have been a time in the development of Christian work in India, when this emphasis was right; but now the time has come when the forces of Christian work should direct their time, energy, and money to evangelistic work.

Educational work comprises Colleges, High Schools, Middle Schools, Primary Schools, Theological Seminaries, Technical and Industrial Schools.

Medical work is carried on through well organized hospitals and dispensaries. There are few medical schools for training of women doctors, nurses and mid-wives.

Industrial work is very little developed. There are schools for training young men in different industries, but they are few and far between. Agricultural work is barely touched considering that 85% of persons in India are agriculturists.

Before answering questions two and three I would like to make a few statements concerning India.

The total population is 319 millions; of these, town dwellers are 32,475,275—i.e., 10.2% and village dwellers are 286,475,205, i.e., 89.8%. There are 2316 towns and 285,665 villages in India, i.e., there are 300 villages to every one town. Of the 89.8 per cent that live in the villages, 85% are peasants.

Keeping these facts in view and the types of work carried on by the Christian churches, the following points may be noted:—

Q. 2 The field is vast, keeping in view the extent of the country and the population. Therefore there is a great demand for workers. The words of our Savior Jesus Christ, "the harvest indeed is ready but the labourers are few" fits in very well with the situation in India.

Missionaries are needed for work in the teeming villages of India, where the bulk of Indian people live. The villagers are poor, their economic condition is appalling and their poverty acute. Here is an average income of an Indian as compared with others.

<i>Country</i>	<i>Income per month per head</i>	<i>per day</i>
America	Rs. 90	Rs. 3
Australia	Rs. 67; 8 annas	Rs. 2; 4 annas
Great Britain	Rs. 62; 8 annas	Rs. 2
Canada	Rs. 50	Rs. 1; 12 annas
India	Rs. 3	0; 1; 7 pie (12 pie=1 anna)

(Rs. 1=32 cents or one anna is two cents)

Average income of a poor villager is a little over three cents a day!!

Whatever be the cause of this dire poverty, this is not the place for me to discuss it. But such is the condition of the people to whom I am asking missionaries to come. Consequent upon this poverty sanitary conditions and medical requirements can well be imagined.

Q. 3. The greatest human need is spiritual. Therefore I will place evangelistic service at the forefront of the programme. Men and women are needed who will not only preach the "good news" but will impart it to others, i.e., live it. Just as our Savior Jesus Christ, while keeping the spiritual requirements of the people in the forefront of His work, yet administered to the physical needs. Similarly, in order to provide for the bare necessities of the poor villagers a missionary should be trained in any one of these vocations:—(a) He or she may be a trained doctor or nurse to administer to the multiple bodily ailments of the people; (b) He or she may be a trained social worker to look into sanitary conditions, illiteracy and social evils; (c) He or she may be an expert in agricultural improvement methods. But these three vocations should always be considered subservient to evangelistic vocation.

The missionary needed in India today is one who comes with the idea of service as a servant not as a master. I should like to remind him or her of three underlined words: "Do not be called *fathers*," "Do not be called *teachers*," "Do not be called *leaders*." Jesus the Christ says to us, "I lead and you follow. Be ye called servants, this is the only attitude I can trust you with." The other three words work out in a non-Christian way. The political backwardness of people in India is due to the fact that there is a plethora of leaders and masters, but servants are few. Let not the Christian work be marred by this disease. In all humility and Christ-like spirit of service let a missionary be ordained and consecrated for work in India. Let him

or her work as co-workers, colleagues, in the field with Indian workers, the field being the village in India not the town. The missionary in India is needed to come to live with the people. The famous Moga school of the Punjab is known far and wide, not because of its organization and equipment, but because of the life of the Rev. Hyde, which was literally spent and lived with the people. The missionary must identify himself with the people of the land, live with them, suffer with them, and if necessary, die with them. The life and testimony of Bishop Linton of Persia stands as a land mark in missionary life and work, our supreme example. Jesus the Christ emptied Himself of all power, majesty and glory and became a humble poor man. Likewise should a servant of Him, be he man or woman, white or brown, American or non-American.

E. AHMAD SHAH,

July 9, 1929.

Lucknow University, Lucknow, India.

LETTER FROM THRA SAN BA. *Mr. San Ba was one of the delegates of the National Christian Council of India, Burma, and Ceylon at the Jerusalem Meeting of the International Missionary Council. He is Corresponding Secretary of the Burma Baptist Missionary Convention, Treasurer of the Burma Christian Council, and a teacher in the Karen Seminary, Insein, Burma.*

(1) I have to answer your first question in the negative. Our churches are not yet fully self-conscious. We are cooperating with the missionaries and have not found any need to formulate a program of our own. We have indeed organizations to meet the needs of individuals and communities, but in all these we are working together with the missionaries. The future outlook of the missions here is, of course, involved in the self-realization of these churches. At the present time the indigenous bodies in Burma are just beginning to make serious adjustments in the matter of devolution. Therefore, it will be some time before the churches are in a position to adopt such a program as you mention.

(2) In the absence of such a program, it is, of course, obvious that missionaries are as much and as urgently needed as before. Even if the churches are independent, I believe there will be further need of foreign missionary cooperation in this land, and indeed in all lands, in the matter, first, of evangelizing the fields that are foreign to both your agencies and our own (i.e. the fields in the border of China are being evangelized by the American and Karen missionaries) and, second, of strengthening of the central Christian institutions such as hospitals, seminaries and colleges.

(3) I do not know of any type of mission work that is particularly needed, that is in preference to other types. All sorts of missionary service are needed. However, I think the new missionaries require special qualifications for their work in the new day. Indeed we need a new type of missionaries altogether. Missionaries these days must be sympathetic with the people among whom they work in their national aspirations and even in their religions. They must be true friends coming here not to destroy other people's customs and religions, but to offer something better—the way of life (i.e. Christ), that is the unconscious desire of these religions. Then they, as members of different denominations, must be united. Denominational antagonism and rivalry must not only be a thing of the past; they must give place to active and intelligent cooperation. Understanding of the colour question is also essential. They must be more human than whiteman. I cannot but feel that our missionaries as a class are still influenced by the consciousness or subconsciousness of race superiority and by the white man's prestige. (This attitude is, of course, greatly determined by the political and social status of the people.) I want to see men coming out here not in any way to enjoy the white man's prestige and privilege but to lose themselves among the people, identifying themselves with all their vital interests. To this end the new missionaries must learn the lesson of humility and of sacrifice and they must master, among other things, the native language. This is one of the vital needs. The missions work seems to lose much of its former seriousness. Certain motives are gone and new ones to replace them are wanting. Theological hell-fire and eternal damnation and the pioneer enterprises in language and literature are not as strong motive forces as before. Modern workers reap much of what others have sown, but they fail to plough deeply for the future. There might be no more future for the western mission and western Christianity as such, but it is a historic fact that the eastern indigenous churches are children of the west, and to an extent their future will still be determined by the foreign agencies. Missionaries should therefore not

fail to put in their best in this period of transition, for no real contribution can be lost to the cause of Christ. Hence the necessity of serious preparation and mastery of the native languages and other conditions.

The present is full of movements and counter movements and adjustments are not easy to make. Men will question whether they can be of any use to the other nations. But a man of vision will see unlimited opportunities for service, and the present situation constitutes a peculiar challenge to courageous souls. I would like to urge my young friends in the States to be sympathetic and courageous and to take up this challenge of the East. Come over here to wear out your life (and not to flit across the horizon as half-term workers and curious tourists) and to lose yourself among the people and you will be rewarded in seeing yourself built up in the nations that are being born.

THRA SAN BA,

February 5, 1929.

Karen Theological Seminary, Insein, Burma.

JAPAN

LETTER FROM REV. AKIRA EBISAWA. *Mr. Ebisawa is Executive Secretary of the National Christian Council of Japan. He has been long in the ministry of the Kumiai (Congregational) Church in Japan, and was also formerly a professor in Doshisha University, Kyoto.*

As to the first point, we felt the necessity to lay out plans and policies to meet the needs of this age with its manifold and peculiar problems, and so we held an All-Japan National Conference in June 1928 to receive the reports from Jerusalem and then to discuss the future policy of the Evangelization of Japan. A statement adopted by that conference seems to direct our thoughts in dealing with the missionary enterprise.

STATEMENT APPROVED BY THE ALL-JAPAN CHRISTIAN CONFERENCE

To all Christians in Japan—Greetings.

The world lies in deep distress. Japan especially faces a critical time. This is abundantly proved by such cries as "All things have reached impasse" (Yukitsumatta) and "A national peril is coming" (Kokunan kitaru). Only a living Christ can save the present situation. We must follow the Christ. We must preach the Christ. This is the message that sounded forth from Lausanne. The Jerusalem conference also proclaimed it. This conference assembled in Tokio likewise has come to the same conclusion. Here is hope, here is light, here is life. We meeting in this conference have been profoundly stirred. It is our earnest desire that all Christians in Japan may share with us in this great inspiration. Taking advantage of the present opportunity we have agreed to cooperate in carrying on a nation-wide evangelistic movement. Woe to the man who does not preach Christ at this time. In city and in country, old and young, men and women, rich and poor, rising up as one man at the call of Christ, let us endeavor to do His will. Consecrating body, soul and spirit, let us make this year of evangelism, a year of repentance and a year of creating a new Japan. We firmly believe that this challenge will call forth a great response in the hearts of all Christians in Japan. Upon self-examination and mature consideration this conference has come to feel deeply that upon us Christians rests the responsibility of advancing courageously along the lines indicated in this statement. We appeal to all Christians for their earnest consideration of and sympathetic cooperation in these things.

1. We would stress the mission of Christianity as centered in Christ and in the church and at the same time would endeavor more earnestly to make the church the true manifestation of God's love and a training place for real service.

2. The church is one body in Christ. To this we would cultivate more and more the spirit of cooperation among the various denominations.

3. We would endeavor to encourage the custom of the observance of Sunday, as the Lord's day and to lay stress upon the regular attendance at divine services.

4. We would recognize the urgent need of evangelizing the rural districts and urge the study of this problem and the provision of all necessary equipment.

5. In order to make clear the attitude and principles of Christianity regarding present day social and thought life problems, we hereby recognize the need of announcing a social creed and also of combating the evils growing out of these problems through a suitable channel.

6. In order to advance the cause of Christian religious education as now carried on in the home, the church and the school, we would urge the study of methods of furthering worship in the home, of perfecting and extending the Sunday School and of increasing the number of Christian teachers in schools in general.

7. Inasmuch as evangelism is a world-wide cooperative task, incorporating the true spirit of Christ we would carry on the work in harmony with the principles of true brotherhood without any distinction between nationals and workers from other lands.

8. Industry exists for man and not man for industry. We recognize the fact that the humanizing of industry is an urgent need today and that it is one of the important responsibilities resting upon Christians.

9. We would endeavor to cultivate the spirit and thought incorporated in the League of Nations, to support the Anti-War Treaty, to cooperate in all movements which have as their aim International peace and to call attention especially to the observance of Armistice Day, November 11th.

10. We would urge a more aggressive attitude on the part of Christians towards all questions affecting public morals, such as temperance and the abolition of prostitution and would endeavor to create a sound public opinion on these questions.

We initiated a special campaign at that conference under a special committee of fifteen. It is really wonderful to see how wide doors are open in cities and towns throughout the country—every school, factory and farm anxious to hold a religious meeting. Perhaps never before in the history of the country have we had such a great opportunity. During these ten months we held meetings in about one hundred cities for nearly 250 days with the total audience of about two hundred thousand and over eight thousand converts. There are doors widely open and we are ready to take up the necessary plans and we are full of plans, but we are greatly hindered owing to the lack of funds for such a movement.

As to the second question, am of opinion that we certainly need more missionaries in order to meet the needs of this age and to reach the classes of people whom we are still neglecting. I believe I represent the general feeling of our fellow workers in this statement. I feel sorry that there seems to be some negative attitude prevailing nowadays in regard to the foreign missions. There are two strong tendencies, it seems to me, which have strong hold upon the minds of the Western people.

First of all, I should say, there is a general tendency among them to over-estimate the values of the Oriental religions, so much so, that some of them feel it unnecessary to present Christian religion to the Orient. I heartily agree and appreciate the work of Dr. Stanley Jones in his "Christ of the Indian Road," but at the same time, I hope the western readers will not so misunderstand our situation as to think the Orient needs no more Christianity nor missionaries. It may be fun and of great interest to all of them to study the religions of the Orient as a system of philosophy or of ethics, but they must realize that it is another thing if the religions have real strength for the actual life of the nations or not.

In the second place there seem to be some among the Westerners who think the nationals will not favor receiving any missionaries. Such a conception arises it seems from the false impression given by a small minority of people with very narrow nationalistic ideas.

It is true that the uprising of the national consciousness on the mission fields greatly affected even the Christians in many countries, but there lies a danger often to confuse the narrow nationalism with the self-governing independent church policy. The missionary enterprise is a world task. We must investigate the situation in terms of the needs of the people and the conviction of the workers.

Christianity is broader than any nations or nationals. If you can have a distinct Christian message to give to the nations and if you can see clearly the needs of the people in this troubled world, you should send out the missionaries whenever and wherever God's calls are heard.

As to the third question, I would rather recite the findings of one of our recent conferences we held when Dr. Mott visited us.

FROM THE FINDINGS OF THE KAMAKURA CONFERENCE

The Committee on Missions and Churches

The task confronting the Christian Church today is so stupendous and the problems so world-wide in scope, that it is essential that Christians of all lands recognize their mutual responsibility and unite in the heartiest cooperation for the evangelization of the world.

In considering the relation of Missions and Churches in Japan, your Committee beg leave to report as follows:

1. In the progress of Christian work in this field the leadership of the Christian movement has inevitably and appropriately passed from the Missions to the autonomous churches, and the chief responsibility for the evangelization of this nation now rests upon these churches.

2. At the same time it is abundantly clear to us that there still remain large and important areas in this field where the Missions may find scope for their best efforts,

as for example, in pioneer evangelism in unoccupied fields and among comparatively unreached classes; in Christian educational institutions—theological, schools and colleges for the youth of both sexes, kindergartens, etc., and in special service, the production of Christian Literature, work among students, survey and research work, etc.

3. In order that the Christian work in this land may be carried on with the highest degree of effectiveness, it is essential that there should be between the Missions and the Churches with which they are associated the fullest degree of cooperation.

4. While the question of church union is one for which the Japanese Churches must accept the chief responsibility, the Missions cooperating with these churches can render valuable assistance to the movement by a sympathetic attitude toward church union, and keeping the Church in Japan informed through articles in the church papers and magazines, through addresses to Christian groups and in other ways of the progress of the union movement throughout the world.

FROM THE FINDINGS OF THE NARA CONFERENCE

The Committee on the Relation of Church and Missions

1. We recognize the need of resident missionaries.

2. As far as possible, the different Missions should identify themselves with the Japanese Church organizations, working from within the church.

3. In addition to the regular missionaries it is desirable that men and women be sent who have special qualifications for the following types of works:

- a. Sunday school and other religious education.
- b. Church music.
- c. Evangelism.
- d. The production of Christian literature.
- e. Rural evangelism.
- f. Social welfare.
- g. Theological teaching.

4. Representative leaders, both ministers and laymen, would be welcomed for periods of fellowship with Japanese Christians.

5. Some arrangement of those churches which are under the direction of the Missions is necessary. This should be decided in consultation with the authorities of the Japanese Churches.

AKIRA EBISAWA,

10 Omote-Sarugaku-Cho, Kanda-Ku,

Tokyo, Japan.

May 15, 1929.

LETTER FROM THE REV. MICHIO KOZAKI. *Mr. Kozaki was one of the delegates from the National Christian Council of Japan at the Jerusalem Meeting of the International Missionary Council. He is Assistant Pastor of the Reimanzaka Church in Tokio, of which his father, Hiromichi Kozaki has been pastor for a number of years. Mr. Kozaki is a member of the Board of Directors of the Japanese Congregational Church.*

(1) I am sorry that we do not have a *well thought out program* for the whole nation. But there are at least 150,000 Buddhist priests in Japan, while Christian workers (Japanese) are not more than 1,500. There are about 1,200 foreign missionaries including wives in Japan. I therefore conclude that at least 100,000 Christian workers are needed to serve sufficiently the whole nation. Therefore we need both Foreign missionaries and the Japanese workers for a long time to come.

(2) We need missionaries who have thorough understanding of the spirit of service and the following qualities:

- a. Persons who have new knowledge specially on social and economic problems.
- b. Specialists of all kinds, even pure business men who can do Christian business and show how to use the employees;
- c. Preachers who are willing to use their ability in English or to serve as assistant pastors of the large Japanese churches.

d. Persons who have executive ability and experience in management and who can help the Japanese in their office and committee work.

Above is my honest conviction, but to be practical, both missionaries and we, Japanese, must be thoroughly converted to mutual helpfulness and real cooperation. At present there are not many who really can practice it although most of us believe this is the goal.

MICHIO KOZAKI,

January 8, 1929.

14 Reinanzaka, Akasaka, Tokyo, Japan.

LETTER FROM MRS. OCHIMI KUBUSHIRO. *Mrs. Kubushiro was one of the delegates representing the National Christian Council of Japan at Jerusalem. She is National Secretary of the Woman's Christian Temperance Union of Japan.*

As to your first question, we have plans for nation-wide evangelism in different forms. I am sending you those presented by Mr. Kagawa to the National Conference this spring which Dr. Mott attended.

As to the second question, we have such a wide range of untouched fields, either territorially or in classes, so there is a need of missionaries.

As to the qualities we desire in missionaries:

- (a) The spirit of comradeship.
- (b) Expert in some special line—for instance in industrial research, in rural work, in social work, work among the students, etc.
- (c) Earnest scholar in the oriental life and thought.
- (d) Free from the habits of smoking and drinking.

No need of adding the strong faith and self-sacrificing living which are the foundation of all.

Among the reasons why missionaries are welcomed are:

- (a) Wide field of un-Christian territory as shown in the nation-wide evangelistic plan.
- (b) The difference of the superior quality in morals of the East and the West, for instance, sacrifice, patriotism in the East, the independent thinking, freedom, moral fight in the West.
- (c) The depth of Christian living. Christianity is more deeply and thoroughly lived in the old Christian countries than in our younger place. This unconsciously shows in the daily life.

Beautiful example of cooperation such as in the case of Madam Yojima and Mrs. True of the Joshi Gakuin of the Presbyterian girls' schools. They both trusted each other, loving and respecting always. For seven years Mrs. True never spoke of baptism to Madam Yojima whom she had chosen as the president of the school in which she was the real head at the time. At the end of that first seven years Madam Yojima became a Christian and she remained president nearly forty years. This understanding between Madam Yojima and missionary ladies went on unbroken until she retired at the age of eighty-three.

Japan must stand and work as a medium between the East and the West, if she has anything to offer to the world. Isolation is dangerous. To have young, well qualified men and women sent to us will surely help the extension of the kingdom of God in a land where it is most needed.

OCHIMI KUBUSHIRO,

360 Hiakunin Machi, Okubo,
Tokyo, Japan.

April 13, 1929.

LETTER FROM KENJI NAKAHARA. *Mr. Nakahara was one of the Japanese delegates at the Jerusalem Meeting of the International Missionary Council. He is Student Secretary of the National Committee of the Young Men's Christian Association of Japan.*

Reply to Question 1. The Christian Churches of Japan are studying what are the actual needs of the community. Under the circumstances they have no definite plan at present.

Reply to Question 2. The coming of more foreign missionaries is not considered necessary by Japanese people in general.

Reply to Question 3. There is a new evangelistic field among rural as well as city young men. We require missionaries who are qualified to lead young men in their thought problems.

K. NAKAHARA,

July 8, 1929.

10 Omote Sarugaku-cho, Kanda, Tokyo.

LETTER FROM REV. SADAJIRO YANAGIHARA. *Mr. Yanagihara was one of the Japanese delegates at the Jerusalem Meeting of the International Missionary Council. He is pastor of St. John's Episcopal Church, Osaka.*

May I be excused if I give an answer to your third question only?

1. *The new missionary as the helper and backer of the Japanese worker.*

If you look at our findings presented at the Jerusalem Meeting, you will find the following statement:

"Regardless of the question whether help is provided from abroad or not, the Japanese church aspires to taking the responsibility for the evangelization and Christianization of the nation on the basis of SELF-GOVERNMENT."

In regard to the above statement you will find another statement in the findings as follows:

"What attitude should missions take and what methods should they employ in order not to hinder, but help the Japanese church develop along sound lines?"

"In the past there have been three types of relationship between the foreign missionary and the Japanese.

1. Where the missionary was chief and the Japanese an assistant.
2. Where the missionary and the Japanese mutually co-operated in their work.
3. Where the missionary worked as a helper of the Japanese church.

In the light of this past experience the following attitude and methods are recognized as desirable.

I. In church administration the missionary should function as a helper and backer.

II. The mission organization through its material resources and its man-power can make its contribution most efficiently through cooperation with the Japanese church."

Even in the Episcopal Church, the missionary Bishop will fail in his work unless he has regard to this principle.

II. *New missionaries are mostly needed in rural work.*

"Rural Japan with its nearly 30,000,000 people, almost half of the nation's population, is virgin territory. There are 857 rural towns with a population of over 5,000 each. Of these, 428 are entirely unoccupied by the Christian forces."

"The past policy of concentrating the Christian forces and effort in the cities and towns seems to be justified by the results."

If new missionaries come to this virgin territory of church work, they can make a great contribution to the evangelization of the land.

III. *New missionaries are needed in special fields.*

A. In social work in the cities.

New missionaries are needed in social welfare work. They must be specially trained as leaders of the work.

B. In Educational work.

We still need new missionaries in the Christian School. But even in the School the principal should be a Japanese and the missionary should work under his direction.

C. In rural work.

In our findings you will find the following statement:

"The rural Christian worker should be specially trained for his work. He should have knowledge of modern methods of agriculture and understand the technique of farmers' co-operative organizations.

"Such welfare work as day nurseries, during the busy seasons, kindergartens, dis-

pensaries, reading rooms, lecture courses and the organization of financial guilds and co-operative trade societies is greatly needed and would put the church next to the heart of rural Japan."

It is hoped that such missionaries will be specially trained as leaders of rural missions.

D. In the theological school.

We still need well trained professors in the theological schools.

E. In publishing work.

Christian literature is still inadequate. The mission board can make a great contribution in this way with its material resources and man-power.

F. In miscellaneous ways.

1. Specialists for church music.

2. Specialists for Sunday school work.

3. Specialists for boys' and girls' work, etc.

SADAJIRO YANAGIHARA,
34 Minami Shin-machi,
Higashiku, Osaka, Japan.

July 25, 1929.

LATIN AMERICA

LETTER FROM REV. ERASMO BRAGA. *Mr. Braga is one of the most outstanding leaders of the Christian Church in South America. At one time he was Dean of the Presbyterian Theological Seminary, Campinas, Brazil, and has served in many other important positions. He is Executive Secretary of the Committee on Cooperation in Brazil.*

In a Memorandum to every Mission Council and highest judicatory of the national churches, I have included a request for a formal statement on the need of more missionaries for Brazil. In the meanwhile you may quarry from this letter any personal views of mine.

1. The national churches of Brazil have not a well thought-out program of their own to meet the needs either of individuals or of whole communities. This does not mean that they are working without any plans, but that these are either partial, local, short-sighted or inadequate. Difficult problems (usually administrative), lack of funds for the most urgent needs (such as maintenance of pastors, building, chapels, buying Sunday School supplies), the necessity that almost every worker has to spread himself over a large work, thus becoming a "Jack of all trades" make it almost impossible to give time to thoughtful planning. Our best workers and ablest leaders are absorbed by their parish work. Therefore, we need badly some highly educated and trained missionaries to be, as yourself in your office, the organizing secretaries of new lines of work. I speak from my experience. As secretary of our regional Committee on Cooperation, I have helped in developing some general plans, and I see all around a number of opportunities soon to be lost, doors wide open that may close fast—and we are unable to do more. We have reached the point of saturation. If we undertake to do more work, we will ruin what we have already in hand. Religious Education has a secretary—Mr. Harris. We need at least two more for co-operative work—one for Social Work, one for Evangelism.

The national churches are spreading remarkably fast—as drops of oil on paper. The situation, as sketched above, makes it impossible for the national churches, developed as they may be, to open Home Missions in the central tableland and in the Amazon Valley. The hinterland is now being netted by motor roads. Industrialism will conquer these vast regions. And then—how much harder the ground will be!

I find that there are four definite needs in a program of enlargement of missionary work in Brazil:

a. Provision of a few capable men to form a "general staff," able to work out with the church leaders the great plans for the complete occupation of our territory, and to co-ordinate the forces on the field. They should "educate" the denominations and the church leaders to the larger outlook of the work.

b. There is a crying need for case-workers, Bible-women, visiting nurses, Religious Education directors, etc., in a few large centers as Rio, Sao Paulo, Recife, Santos, Sorocaba (the largest manufacturing center in the interior). The local churches are unable to pay even a decent salary to the pastors and are far from perceiving that some other phases of work are also essential to the normal development of a church. Most of what is now being done, is in the hands of untrained voluntary workers.

c. The first occupation of our territory followed the lines of least resistance. The outcome was the formation of gaps among the several occupied fields. In these gaps we find now prosperous and even wealthy townships, where the standard of living requires a decent chapel and a respectable preacher, and the national churches are able to supply neither of them. These gaps are a definite challenge to missionary action. A missionary policy that would overlook these fields for the outstations would duplicate the fatal mistake of any general that goes on in the advance, without covering the rear-guard.

d. There is the vast hinterland where the great decisive battles for the evangelization of South America must be fought and won. These regions now inhabited by a rural population, of a simple and almost primitive type, in a few years will be invaded by unscrupulous traders and industrialists who do not have here the counter-acting influence of spiritual forces such as you had in the United States, when the opening of the West presented problems similar to those we have now in Brazil.

It follows then that we need missionaries, in large number, with the specific preparation for evangelism. Conditions in South America are such, that the eliminatory test for any missionary coming to this region is this—has he or she *the message*? Is this message *for South America*? Is it *definite*? This last question involves our Roman Catholic background. As Religious Education is now in the forefront—this is a type of preparation to be required for missionaries coming to this continent.

The organizations placing missionaries should plan for specialists in rural evangelism. A smaller number of missionaries should have special qualifications as evangelizing social-workers, and I would place them under the pastors in a few large cities. Untold good would result from such a line of work.

Another smaller group should be responsible for the more general aspects of the work. Following this line the last national convention on Religious Education has recommended that Mr. Harris, our secretary for Religious Education, should take upon himself the local plans for the next World Convention (1932), the promotion of the new program of Religious Education, and that from 1932 on, he should take up only the larger aspects of his work. A National will be appointed to take up the routine of administration and the follow up of the work already established.

The Montevideo Congress has recommended that we should develop also Evangelism and Social Work. Each region of South America needs organizing secretaries to take up these plans. New missionaries should be sure that they can learn the language used in their field in a decent way.

May I add that in Jerusalem, I was deeply impressed with the opportunity the Nationals have now to help the Mission Boards to send out a ringing call for more and more new missionaries, to share with us the great privilege of setting up the Kingdom of Christ in this world.

ERASMO BRAGA,
Rio De Janeiro.

LETTER FROM MR. H. T. MARROQUIN. *Mr. Marroquin is secretary of the National Council of the Evangelical Churches of Mexico, and in this capacity was a delegate at the Jerusalem Meeting of the International Missionary Council. He is also the Agency Secretary of the American Bible Society for Mexico.*

The missionary work in Mexico is subject at present to certain limitations, due to the regulations of our Mexican Laws dealing with my own country, although I am sorry to say that they are not entirely satisfactory in this sense. In greater part there is a good reason for the dictation of such strict measures: they tend to check the abuses and the exploitations of the lower and ignorant classes by the Roman-Catholic Church, and its stubbornness to submit to the Laws of the country. We do hope that there will be some mutual understanding between the Roman Church and the State and that both will respect each other, and that at the end the Evangelical Church will also cease suffering the natural consequences and limitations it is now silently enduring.

The national Christian Churches are grasping little by little but firmly their own responsibilities in self-government, self-support, and in self-propagation; but I should say that in spite of this, we still need, and want, and can have *Christian* foreign missionaries working in our own midst. They can do personal evangelistic work, educational work (except in primary grades), social work, industrial work, medical work, etc. Surely these are doors which are wide open for the presentation of the Christian Message in its purity and saving power to my countrymen.—There is certainly a long journey before us Christians in Mexico in order to bring the millions of people to Christ, our Lord and Saviour. May God our Heavenly Father grant us all (Nationals and missionaries now in the field and to those that may come in the future) the wisdom, the patience, the love, and the faith which are necessary.

Remember that I am speaking for myself and as a layman.

H. T. MARROQUIN,
Sociedad Biblica Americana,
Mexico, N. A.

January 7, 1929.

NEAR EAST

LETTER FROM MISS FAREEDEH EL AKLE. *Miss El Akle was one of the representatives of the Christian Council for Western Asia and Northern Africa at Jerusalem. She is a teacher of the Friends' Foreign Mission Board in Brummana, Syria.*

The questions you have set before me are too hard for me to answer. One has to be acquainted with the whole situation throughout the country before he is in a position to give a fair answer, and my knowledge on these vital questions is very limited. I realize too well how very important they are and that is why I hesitate to state my own opinion in regard to them. It would be a serious matter if through lack of understanding the whole situation, I should give a wrong impression. However, I gave myself time to consider the matter and I came to the conclusion that it may be my duty to state what little I know. It may not be right for me to keep silent, and so I am going to write in an informal way, as to a friend, and I hope you will excuse the sort of English I write. I have not had the chance to study it as others have—it came more by practice and not by studying it.

Your first question is—"Have the Christian Churches of your country a well thought out program of their own which seeks to meet the needs not only of individuals, but of whole communities and nations?"

To that I say as far as I know there is no such program being carried on by our churches. The churches are still under the auspices of the different Missions that are represented in the country, and there are several of them, the American Mission being the largest of these. Each Mission, as I understand, has some program of its own which it follows, but I don't know of any program that is used either by missionaries or by the churches which seeks to meet the needs of whole communities or nations.

Just in recent years there came to existence what we call the "Bible Land Sunday School Union," which is now working on such a program and although it is still in its infancy it is accomplishing good work.

I would like to mention here, although it does not come immediately under your questions, that our churches have already begun to shoulder responsibility and in spite of all the many difficulties confronting the churches today, we see them steadily and bravely going forward carrying more responsibility every year, thus working up towards a life of independence, and it may take some years before they can be wholly independent. The hard economic condition of the country and the emigration of so many of the church members, due to that condition, keep our churches financially weak. They are not able to be self-supporting as yet.

I would like to mention also that there is quite a movement amongst the different Protestant churches, the aim of which is to unite all the churches, both of Syria and Palestine, into one big Arabic Church. This would be a glorious thing, a real step forward towards helping on the cause in the East. The division of churches has been a drawback, a stumbling block to non-Christian people. I think Moslems would have been more willing to hear our message, if we had not been so divided. It is by *unity* that we are going to win.

The churches, feeling the need of this unity, have set their hearts to study this question, and they need both the sympathy and the help of the different Missions. We hope that they will be sympathetic and strengthen their hands in this their great effort for the glory of God and the spreading of His Kingdom.

Your second and third questions are these. I shall try to answer them to my best ability and understanding. "What is your honest conviction regarding further need for new missionaries from the West? "Where would you use them?" "What special type of missionary service and therefore what special qualifications in new missionaries are most needful in your land?"

My honest conviction is, and I state it without any hesitation, that the country is still in great need of missionary institutions and missionary help in every way. I am going to give one or two reasons for this, but before I do so, and to make myself clear, I need perhaps to go back a little in history and give just a brief sketch of the situation Syria was in in pre-war days.

As you all know, Syria was for about five centuries ruled by the Turks. During that old hard regime the people were oppressed, bound, as it were, hand and foot. They had no freedom of thought or press. No one could, in those days, write a book without its being censored and after it had passed under the hand of the censor, there was no book left. Whoever dared to express himself in the daily papers! He would be imprisoned with no one to plead his cause. Turkey did not care for education, she did not foster any learning (she did not have a Kemal then). There were no government schools at all and the people had no chance to develop in any way.

To escape from such an existence, people emigrated to all parts of the earth. And it is due to this oppression, that Syria lost so many of her most intellectual people. Many of them went over to Egypt and settled there. And it is Egypt that has benefited from their works and not their own country.

Here you might ask me how did the people of Syria get their education? I say that it is due to the European and American missionaries that we really owe our renaissance in education. Invaluable contributions have been made by the British, German and Russians. The French and American missionaries have been in effective operation for about three quarters of a century. What would Syria have been like without the help of her missionary friends! Their schools were like beacons of light in those dark gloomy days, their medical work and hospitals were the boon of the country.

The value of their spiritual help has not been any less. The Protestant churches that are scattered all over the country are the outcome of that spiritual work. Our missionary friends have been our benefactors, and we are greatly indebted to them, above all we women of Syria have so much to thank them for, for our women were completely neglected. It is the mission schools that gave our women the chance to have some education.

I have said all this just to come to my point. A country with such a history behind it—centuries of depression—then to go through the unspeakable suffering and horrors of the war when more than one-third of its population died of starvation, to plunge again into another war in the very heart of the country, which was really the last stroke—it wrenched it, left it destitute—and all that through no fault of ours. This is the sad part of it. We can hardly say that such a country can do away with missionary help. I say we do need them and we need them very much. Now comes the question—where do we need their help?

There is at present a great demand for the education of boys and girls all over the country, but even our present government does not seem able to supply this demand. The number of public schools is very small indeed. We don't have more than twenty-six elementary schools for girls in the country and only one secondary school and most of them are in the cities. In villages they have no schools whatever. The public school system is not well organized, but is moving in a haphazard way. They really don't deserve the name of a school. Here is the great need of the country—elementary schools. What has been a great calamity to my mind is the withdrawal of the missionaries from such a wide field of service. Why it is amongst the young that we ought to work and lay our solid foundations! It is in the soft ground and in the young tender hearts of the children that we ought to sow the seed, if we want it to bear fruit, for to such is the Kingdom of God. Do you know that the Jesuit missionaries in our country refuse to take into their schools children above twelve years of age? They know what they are doing, let us learn our lesson from them.

The missionary village school used to open a way for the preaching of the Gospel in the different villages where they were located. Wherever there was a school, there you were sure to find a Sunday School, and it gave the teacher an opportunity to hold village meetings and come in contact with the life of the people, sharing with them their joys and sorrows. This door of wonderful service is completely closed. Why? It is lack of funds, we are told. Therefore, to you, dear friends, we say, if it lies in your power, don't let money stand in the way of the progress of the Gospel of Christ.

We need also boarding schools for girls and that on Mount Lebanon. We haven't one, so far as I know. The Friends' Mission, with whom I am associated, have been trying to reopen their Boarding School for girls which was closed during the war and have not succeeded yet because they haven't the equipment. Friends! The Mission Schools offer a wonderful opportunity for mission work. Our schools are getting more and more international; it is in a school that one finds students from many different nationalities and religions. Let me give an example. Here in our Brummana School (a school of about 110 pupils) we have Syrians, Irakians, Egyptians, Palestinians, Persians, Greeks and Armenians. Among them are the

Jews, Christians of all churches, Moslems and Druzes. You see what a wonderful scope of work is before us and what a widespread influence mission schools can have! Let us remember that in helping Syria, all the neighboring countries are being helped also. Syria is a real center of education for the Near East.

It is such a beautiful country, wonderful climate, no wonder that people are attracted to send their children to be brought up in this country. Nearly all the mission schools are centered in the cities, and they are conducted entirely on a self-supporting basis, thus making it so hard for the middle class people who are really the backbone of the country and who seem to have suffered more than the rest during the war. So many are being deprived of getting an education because fees are so high now and they cannot afford it. There are no children in Syria, however poor they are, who do not have to pay school fees even in the simple elementary schools, if they are to get an education. Many stay at home because of that. See what America does for her people. Children can attend school free until the age of fourteen, is it not so? But in this poor country, no. Here we want to appeal to you for help, especially for girls who are not given the same chances as boys here in our country. We want some of these girls who are worthy, to be educated so that they can be a help in the future to the country. How can we expect a country to rise above the level of her womanhood. I wish some special fund could be offered for the purpose of helping such girls. And the girls after they finish their education might be able to pay back some of the help that they have received.

One more appeal I am going to make on behalf of our young women and girls, especially for the mountain girls who have no means whatever to earn their living. There are only two or three small silk factories, they are the old remnant of the many silk factories that we had in pre-war days; also a few cigarette factories and these are found in one or two villages only. The rest have nothing, no kind of industry whatever. And these poor young women and girls who can't get any education are doomed to a lazy sort of a life that they can't endure. They feel that they are a burden to their poor families so they sell themselves, if I can term it in that way. I mean that they are sometimes obliged to marry whoever comes just to relieve their people from the burden of looking after them. Just about a year ago a dear girl that I know married a widower whom she didn't like at all. She told me that she married him in order that she might not be a burden on her poor mother who has a large family. She said, "If I were able in some way to earn at least part of my living I never would have consented to marry this man." And she is one among many. I have been greatly burdened with this question. How can we help those poor young women and girls to become somewhat independent? Is there no scheme by which we could help them? I wonder if some kind of industry could be organized? I don't confess to understand how such a problem could be solved. I only put the need before you. You, dear friends in America, have such wide experience and knowledge on these things. Will you not come and help us in this very great need? You might say to me that this kind of help does not concern mission work. Does it not? I was greatly struck by a portion I was reading yesterday from the Bible when our Lord appeared to the toiling disciples after His resurrection on the Sea of Galilee. The Master knew how tired and hungry they were after their long night toil. What did He do? We find that He had prepared a meal for them and the *first* thing he said unto them was "Come and breakfast." It was after that, that he asked Peter if he loved Him, and gave him the commission to feed His sheep. And again to His children today He says, "Give ye them to eat."

Will somebody come and help us in that? This kind of work will give us another great opportunity to approach the people with our message and they will understand it better when they see us live Christ-like lives. Who went about doing good. I think I could sit by the hour and put before you our many and varied needs. The needs of our cities differ so much from the needs of our villages. The interior of the country is practically untouched by missionary work.

In some places the need might be for medical help; in others educational help; whilst in some places they may need evangelistic workers. Much would depend on where the new missionary is to be located. Therefore the type of missionary service wanted can only be settled by the station that needs him or her. One thing I am sure of, and that is that Syria is still in great need of the help of her missionary friends. We don't need them only for their financial help—great as this need is—but we want their friendship and their fellowship. We want them to come over and help us solve our difficulties. We need consecrated lives—men and women who are filled with love of their God and with love of their fellowmen. For after all, we

are all the members of one great family and we ought not to let geographical boundaries separate us, we are all knit together in Him who loved us and gave Himself for us. Come and help us. Come not as our dictators nor as our superiors, but come to us as brothers and sisters. Come let us join our forces together and let us go on forward to win the world for Him.

I don't know whether I have succeeded in answering your questions, but I want to thank you for the privilege you have given me in writing about this subject. May God lead us all to do His will.

February 8th, 1929.

FAREEDAH EL AKLE,
Brummana, Syria.

LETTER FROM SHEIKH METRY S. DEWAIRY. *Mr. Dewairy was one of the representatives of the Christian Council for Western Asia and Northern Africa at Jerusalem. He is Sunday School Field Secretary for Egypt, General Secretary of the Laymen's Missionary Movement in Egypt, and also Editor of Al-Hoda and Nejm El-Mashric.*

(1) Certainly our Evangelical church of Egypt has a good program—religious and educational. In the religious program we intend to evangelize all the country and the Sudan as well. The population of Egypt and the Sudan is more than 20 million persons of whom not more than one million are Christians. Of these one million nominal Christians, just 50,000 are members in Evangelical churches. This small group constitutes the most energetic and progressive element in the country. They feel the responsibility of evangelizing all their countrymen.

There is a great movement in education throughout the country, but the Evangelical church wants to keep the standards of education very high morally and scientifically.

We have as yet no program for medical, industrial or social service work. The American Mission still carries this burden alone. Our help is indirect. We hope that we shall be able in the near future to share with them practically.

(2) In the light of this program I can honestly declare that we are in great need for more new missionaries. But will you please permit me to say that this confused policy of sending different missionaries from many denominations is greatly handicapping the progress of the Kingdom rather than helping its extension. We are hoping for Christian unity that we might have one front in the face of the enemy, especially the Mohammedan Religion which is the most antagonistic to Christianity.

Egypt is the center of Islam. It is the pulsing heart and the thinking head of Islam. Any Christian effort in Egypt would influence the whole Mohammedan world. In fact we are tired of these different missionaries coming from the West. Please unify your aim and your force.

(3) Remembering our need and your policy of unification the type of missionaries needed in the field should be (a) a well educated man much above the people amongst whom he is coming to serve. (b) an orthodox missionary who will teach the Christian doctrine as pure as it is in the Holy Scripture. (c) a man full of zeal for souls to win for Christ. (d) highly educated men and women who can inspire our youth with the recent Western scientific researches. The country is still in need of more medical, industrial and social workers.

In the name of the millions, I plead with our Christian young people in the West to cross over and help us.

METRY S. DEWAIRY,
March 10, 1929. Cairo.

LETTER FROM REV. HABIB SUBHYEH. *Mr. Subhyeh was one of the delegates of the Council for Western Asia and Northern Africa at Jerusalem. He is pastor of the Presbyterian Church in Tripoli, Syria.*

(1) The Christian churches in Syria have two strong sects, The Greek Orthodox and The Maronites. There are several other sects such as the Syrian Catholic, the Roman Catholic, The Latin Church and the Jesuits. But of all these the Maronites are the most bigoted and superstitious. The Protestants are very few in comparison and form only one percent of the Christians. Non-Christians are thrice as many

as the Christians and these have practically no special missionaries except those of the Presbyterian mission who started after the great world war and are doing very slow work.

(2) If the Mission Boards want to send new missionaries to the towns of Syria to superintend the church work or to look after the Protestants and other Christians their efforts are useless. There was a time when a missionary intending to serve in our country ran great risks. The country was far back in civilization and therefore offered quite an uncomfortable abode for a missionary. But times have changed. Natives have adopted the European ways of living and the present day missionaries are finding every comfort and ease in their life here. People are educated at government or foreign schools. They meet all sorts of foreigners and they do not heed a missionary's words more than a local man's. But as I mentioned before there is a large field for work in the villages of Nusayries, Druzes, Jews and Maronites among whom a missionary today has the same opportunity as the pioneer missionaries had fifty years ago. But for this work we need a special type of missionary.

(3) Missionaries for this land, and for every land should be filled with the Spirit of God. Missionaries for Syria and Arabia should be Syrians and Arabs. Their nationalities may be foreign, but in customs, language and life they should adopt the local habits, they must learn to like what the people like and see their points of view and in every way be as local preachers or pastors accepting as church members liable to election and not as masters of higher orders. Such men will be adored, respected and loved by the people and will therefore be in a position to accomplish the work for which they devote their lives.

HABIB SUBHYEH,

Homs, Syria.

March 18, 1929.

PHILIPPINE ISLANDS

LETTER FROM REV. P. A. RODRIGUEZ. *Mr. Rodriguez was a delegate of the Evangelical Union of the Phillipine Islands at the Jerusalem Meeting of the International Missionary Council. He is Pastor of the Evangelical Congregations in the Province of Surigao.*

My travels over a great part of the country as Sunday School secretary and my present work which includes rural congregations have convinced me that we must have in the Philippines one or two specialists in rural work. Ours is an agricultural country and by far the great majority of our church members are small farmers. I want to emphasize "small" because that indicates our need very clearly. Our farmers need to be taught to get the most out of their small holdings and hold it. They need protection against usury. In the face of a growing Chinese control of business and cash, and of large holdings on the part of the rich who seek to devour the small farmers, our farmers need a leader in cooperative marketing, purchasing, etc. Certainly we would greatly appreciate any help America could give us in this line.

We need more medical men. The country, so state government officials, has only about one fourth of its population adequately supplied with medical help. But more important even than numbers is the need to demonstrate that service out of love is far greater than money reward. Catholicism has failed miserably in this although the great majority of the people are Catholics.

We need more men and women for our training schools for workers. Let them come with the ambition to win the best of our youth for leadership from among a large and increasing group of young people coming out of the public schools. The specialist for our rural work will also have a place in our few large schools for future ministers.

We need some missionaries who will still have the task of opening up work among Mohammedans in our land. They number over 300,000 souls and have not been touched so far. They are all of the farming class, with the exception of a few fishers.

We need men and women who will be able to meet the spiritual need of intellectuals who are drifting away from Catholic ceremonialism and in fact from all sorts of mere traditionalism. I suppose upon these same persons will fall the responsibility of ministering in student centers. These men are needed now!

May I say in closing that the missionary who hopes to succeed must bring a deep sympathy for the aspiration of the Filipinos to be independent. Any superiority complex must be left at home. I suppose it is not necessary for me to say that the support of all these men and women will have to come from America as we are at present far from able to meet our financial need.

We Filipinos are truly grateful for your interest in our behalf. The Americans need not fear any unfriendliness if they only come with a spirit to cooperate and not to rule. It may seem strange that I should speak this way to Christian brothers but I do so in view of the political relations existing between the United States and the Philippines. It is so easy in a situation such as we have to feel as one among those that rule.

PROCULO A. RODRIGUEZ
Surigao, Surigao, P. I.

Additional Statements

from Conference Reports, Books and Magazines

STATEMENTS BY PROMINENT CHINESE IN THE CONFERENCE ON THE CHURCH IN CHINA TODAY (1926).

In Dr. Mott's Conference on the Church in China Today (Shanghai, 1926) the question of the continuing need of missionaries in China was discussed and it is interesting to note the statements made at that time by leading Chinese. T. C. Wu said: "The type of missionary that is needed in China at the present time is the kind of missionary that has a passion for China, real love for China. I should think this ought to be a prerequisite for every examining board of the mission before they accept any missionary to be sent to China

"The second type of missionary that we want is the type of missionary that is humble in spirit, so to speak, one who is willing to learn, willing to work with the Chinese

"The third type of missionary that we want, I think, and want very badly, is the type of missionary that has technical training. Of course, he must have college training, but that is not enough. He must have technical training

"The Chinese Church is laying increasing emphasis on social work of the church and we see the so-called community church rising in various parts of China. That takes technical training. No one can do social work successfully without some technical training. The gentleman before me spoke about rural work. That also takes technical training. I think we need very badly missionaries who have special training in rural work, to teach us how to help our farmers to do better farming. So I say, from now on the missionary boards ought to send us more and more those missionaries who have technical training."

King Chu made the statement that: "We should forget this idea of nationality. No cooperation can be had if we keep in mind, I am a Chinese or, I am an American. We should not think of nationality when we work together for a common cause. The problem today is that we want some intellectual leaders to work in the Church in China, either foreign or Chinese; it makes no difference to us."

S. C. Leung of Canton, said: "Although we are going to have a new basis of organization we must understand that the turning over of this thing to the Chinese Church and the withdrawal of missionary help are two different things. It does not mean that from now on since things have been turned over to the Chinese Church for administration the missionaries must withdraw. I do not see why they cannot work within the church as members of the church and not as members of the mission. If they come into the church this way, they become officers of the church by being elected by the church. I think they can function more efficiently and their places will be higher and more respected than at present."

David Yui added: "Missionaries ought to have a permanent place in China just as we hope Chinese missionaries will in the future have a permanent place in America, if I am permitted to say so."

At the October, 1927 meeting of the National Christian Council of China the following statement was made:

"It was assumed throughout the discussions that the Christian forces of East and West are together striving to achieve an indigenous character for the Christian Church in China

"The fact was emphasized that the problem of developing the Christian Church in China so that it shall be fully autonomous—self-supporting, self-governing, and self-propagating—is to be solved not merely by re-adjustment of relationships between the older and younger churches. The problem was recognized to be essentially a spiritual one. What is needed is to find how actually to lead the Christian life; how to deepen our knowledge of God; how to translate into our daily thought and actions the implications of that knowledge; how to enrich our Christian experience; and how to reflect God and Christ in our own lives.

"It was in this fundamental task that the continued help of Western Christians was most clearly felt. Herein lay the most permanent field of missionary service. The Chinese Church must look to the Christians in other lands for spiritual guidance

and help because of their longer Christian background and more mature spiritual experience. It was felt that their contribution can perhaps best be imparted through the cultivation of more intimate fellowship even than in the past between Western and Chinese Christians. The danger was pointed out of allowing our multiplied Christian activities, the size of our institutions and teaching classes, and other interests to stand in the way of our highest achievements in this field of Christian friendship. Given such intimate friendship the problems of relationships will solve themselves. The older churches will be able to make their largest contributions to the younger while at the same time furthering and strengthening the sense of spiritual freedom and responsibility on the part of Chinese Christians. The Chinese Church will thus grow to full autonomy while feeling herself a part of and enriched by her oneness with the Christian Church in other lands."

(Jerusalem Meeting—I.M.C. Younger and Older Churches, Vol. III, pp. 48-50.)

K. T. PAUL'S ADDRESS AT JERUSALEM IN THE CLOSING MEETING ON EASTER DAY

There had been a very wistful query as to whether the younger churches did really want more missionaries to go to them. He could not take upon himself to speak of the great and complex Church in India, but he wanted to say in the clearest possible terms that the Church in India did want missionaries, as many as they could send. He did not say this in a sentimental way or in blindness to many of the limitations which they observed often in missionaries, but in a plain matter of fact way. He wanted to give one or two reasons. The West came to them in an imperialistic way and they resented that, in an economic way and they suspected that. There also came to them culture and art and the message of Christ. As the spirit of nationalism grew and became self-confident they would be able to discriminate between the ways in which the West had come. There was not one single publicist in India who, today, would say that they did not want more missionaries. If they went to any Indian nationalist and asked whom among the foreigners he admired most, he would probably say, "Mr. C. F. Andrews." If they went to the Madras Presidency or City and asked whom of the foreigners they admired most, reference would probably be made to a missionary, Mr. L. P. Larsen. So, if they took province after province familiar names would be mentioned. It was the missionary, the human being who lived and loved in the ordinary everyday life of Christ, that was always welcome. Some of them might know that in the lifetime of Dr. Miller, Hindus and Muslims who have been his students in his college had erected a statue for him. They wanted missionaries, Christ-like missionaries who would come and live among them and identify themselves with them, who would share with them all their joys and sorrows in the spirit of Christ.

(Jerusalem Meeting—I.M.C. Younger and Older Churches, Vol. III, pp. 122-3.)

MAX YERGAN IN HIS CHAPTER IN "THINKING WITH AFRICA" WRITTEN IN JUNE, 1927

Is missionary work still required in Africa? The answer on the part of every African who has seriously thought this question through is without doubt in the affirmative. To be sure, all are not blind to the mistakes and sometimes the failures of individual missionaries; nor is every large policy of mission societies necessarily so ordered and carried through as to make for the best results. But the observation of fair-minded Africans takes them to the very heart of the witness which missionaries have borne, and that is Christ himself. Those people who argue against missions and say that the African should be let alone and permitted to work out in his own time his own new religion and life, forget that in no other respect will Africans be let alone. The fact of outside influence upon almost every phase of African life cannot be denied, nor are there any signs that this influence will become less in the future; the evidence is just the opposite. Therefore we Africans today require all of the spiritual, moral, and social strengthening possible for us to obtain. And we know from what we see in Africa that the power of God, even as that power has been expressed through the poor human channel, is a power unto our full and free salvation. Without any hesitancy we register our fullest support of the missionary undertaking, and we express our great desire that this enterprise be carried forward in the spirit and with the results which we believe God desires of it.

(Thinking with Africa, pp. 178-9.)

(Christian Voices Around the World Series)

THEY WANT OUR MISSIONARIES

"Dr. Yui," asked Mr. Frank Lenz in an interview over a year ago with the General Secretary of the Y.M.C.A. in China, "many people in this country have the impression that the missionaries are not welcome in your country. What is the present attitude in China regarding the missionary?"

As quick as a flash he answered: "I don't know who the people are who are spreading these mischievous rumors. They are totally unfounded. This is the time of times when we want and need Christian influence. China is moving very fast today. Our people are determined to attain political unification of the country, honest democratic government, abrogation of unequal treaties, amelioration of social, economic and industrial conditions and a revision and elevation of moral standards.

"We are at the forks of the road. The fate of four hundred million people will have a tremendous effect on the rest of the world. That is why we need the strongest possible Christian influence today to set the trend in the right direction. The Chinese Christians are still weak. They are still immature. We need the missionary as a stabilizer and as a trainer. We want to make China not only a new nation but a Christian nation."

(Report of Personal Interview—Frank B. Lenz. Christian Herald, June 9, 1928.)

"Enemies of China and the Christian movement have sought to spread the impression that the Chinese Christians no longer feel the need of missionaries. This is a false idea, and if followed would lead to the death of the Christian movement in China, as Chinese leadership is not strong enough to carry on alone. We hope that our Christian friends in Canada and in Europe and America will not fall into the trap which has been laid for them by our enemies, but will keep their eyes open and will do all they can to strengthen the Christian forces in China. The process of building the new China is going right ahead and going ahead much faster than you and I can possibly realize. Therefore we have no time to lose and we must take action immediately. I think I represent not only the views of my Christian friends, but also of many non-Christian Chinese when I say that we shall be glad to receive back old missionaries to China and to welcome new missionaries who may come to help us. There may have to be some readjustment in relationships and in lines of work; but such necessary readjustment should not discourage either the return of old missionaries or the recruiting of new ones."

(Statement at a meeting of the China Commission appointed by the Committee of Reference and Counsel at its meeting on Feb. 15, 1929 and printed in the Bulletin of the National Christian Council, April, 1929, on page 11.)

THE MISSIONARY'S TASK

Is the task of the missionary primarily that of itinerating or of training workers? The proper allotment of work must necessarily be dependent on the number of missionaries and other workers in a given region and the stage of development which the field has reached. Every new worker needs to get out into the field in order to get intimate first-hand knowledge of conditions without which he cannot effectively serve in the work of training others. In well-developed fields the missionary may well give attention to the finding and training of workers instead of spending a major portion of his time in distinctively evangelistic preaching. On the other hand it is true that, while a native preacher with the evangelistic gift can make a more effective presentation of the message than a missionary with a similar gift, there is still a large field for evangelistic preaching on the part of the missionary. No missionary, whatever his work, should allow administrative duties to crowd out the work of evangelization, but should seek constant opportunity for personal and other contacts for purposes of evangelization. We call upon missionaries and institutions to emphasize more and more the evangelistic aspect in the training of those with whom they have to do.

(Quoted from the Findings of the Conference of Christian Workers in the Philippines held in connection with Dr. Mott's visit to Manila, March 19-21, 1929.)

NEED OF MISSIONARIES

It would be disastrous to the Indian Church if the idea should get abroad that revolution means that there will be no further need for missionaries from the older churches.

(a) Their Sphere: There are vast areas of India yet unevangelized, and it must be long before the Indian Church can supply the workers needed for this task. The younger churches will still ask the older churches to send missionaries for unoccupied areas. They also ask for their own area workers trained for higher education and for such special forms of service in village and town as fostering elementary education, training ministers and teachers, for medical work and not least for work among women; and there are still many opportunities for missionaries both men and women to render spiritual help in the church apart from the specialized tasks enumerated above. Again, there are certain cases where the older churches would by supplying the salary of an indigenous worker serve the church better than by sending out missionaries. But if the church is to develop its own life it should be remembered that the continuance or withdrawal of missionaries as well as their original mission should be decided in consultation between the indigenous and the sending churches.

(b) Relationship to the Indigenous Churches: To whatever work the missionary is appointed, it is a fundamental condition that he shall identify himself as fully as possible with the church and cooperate in its work even to the extent of being ready to relinquish a position, if by so doing he can secure for the younger churches a wider opportunity for self expression and service. Whether it be the missionary and the church or the Missionary Society and the church their relationship is that of a partnership in service for the Kingdom of God.

Findings of enlarged meeting of the National Christian Council of India—1929—attended by 120 delegates from all parts of India, half Nationals and half Western missionaries.

(See Official Report under "The Relations between the Younger and Older Churches.")

OFFICIAL STATEMENT BY NATIONAL CHRISTIAN COUNCIL OF CHINA at its Sixth Annual Meeting, held Oct. 11-18, 1928

"The National Christian Council at its sixth annual meeting, held October 11-18, 1928, faced with deep concern the serious situations caused by the uncertainty in many minds as to the need and place for missionaries in the Christian movement in China.

"In spite of the fact that, in some cases, missionaries have withdrawn owing to necessary readjustments, the Council is deeply convinced that, for a long time to come, there will be such a need, and that the help of missionaries will be required, in one part of China or another, for practically every type of work. While administrative responsibilities will be increasingly carried by Chinese, even here there will still be some service to be rendered by missionaries, and there is an ever enlarging need for specially trained men and women of deep consecration as the church seeks to enter into new and wider fields of service.

"If the opportunity of today were but realized by students and other young people in the older churches, there would surely be a large offering of the finest men and women to come in as fellow workers of Chinese Christians in the common service of the church in this land. It is our prayer that, in this new day for China, the opportunity may be seen and taken by many in the spirit of Christ, who said: 'I am among you as one that serveth.'"

(See official report)

RESOLUTION PASSED BY A MASS MEETING OF 1000 CHINESE CHRISTIANS

held in Shanghai, February, 1927

"In this crucial experience through which we are passing, we need the continued cooperation of the older Christian communions of the West and of our missionary co-workers in China. None better than ourselves realize our unpreparedness to carry on a Christian movement which thus far has been fostered largely by the churches of the West. . . . In concluding this word to our missionary co-workers, we wish again to express our deep appreciation of the noble work which they have been carrying on in China, to assure them of our continued trust and affection, and to record herewith our conviction that they have a permanent and fruitful place in the service of Christ among our people." (See also Chinese Recorder, March, 1929, pp. 178-80.)

The Original Letter of Inquiry



New York City, December 15, 1928.

Dear —

In one of the Commission reports of the Jerusalem Council Meeting a request was made for statements from Christian churches in mission fields, giving their convictions as to the future need of missionaries in their midst, the kind of missionary work most needed and the type and qualifications of the workers desired. Manifestly, these statements will require some time before they can be issued by officially constituted bodies. In the meantime, some of the finest young people in our churches and colleges of North America are postponing consideration of missionary service because they do not know the attitude of outstanding Christian Nationals on the following questions:

- (1) Have the Christian Churches of your land a well thought out program of their own which seeks to meet the needs not only of individuals but of communities and the nation as well?
- (2) In the light of this program, clearly defined or in the making, what is your honest conviction regarding further need for new missionaries from the West? Where would you use them?
- (3) What special types of missionary service and therefore what special qualifications in new missionaries are most needful in your land today?

At its last meeting our Committee on Missionary Preparation felt that if possible we ought to secure unofficial statements from a selected group of Christian Nationals, answering the above questions. They requested me to write to you among others and to urge upon you the importance of this request. We would like to give publicity to whatever you say over your own name. While we do not expect these individual statements to take the place of the sort of thing the International Missionary Council at Jerusalem had in mind, we do believe that they will be more direct and specific, and that their general tone will be truly prophetic of official and less personal pronouncements later on.

We would ask that you be sincere and frank in your answers; that you understand, as we do, that you are speaking only for yourself; that you keep in mind the younger people in our Western Churches who are increasingly sensitive over offering themselves for missionary service unless they know they are wanted by the Nationals concerned and are told definitely in advance what qualifications you prize most and what counsel you have to offer with respect to their preparation.

I need not point out the value to your own Church, as well as to our young people, which your answers will have. We shall appreciate a reply at your earliest convenience. The more informal and personal you can be, the more use we shall be able to make of what you send us. Imagine yourself writing to a small group of young Americans who have just read the Jerusalem statement on the Christian Message and who feel within them the flame of desire to realize in their own lives the motives and ends therein set forth.

Yours in a common ministry of service,

(Signed) MILTON T. STAUFFER.

